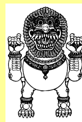
SĀṄGOPĀṄGA
❁ VIVĀHA PRAYOGAḤ ❁

Based on Pāraskara Gṛhya Sūtra



By Paṇḍit Śrī Rāma Rāmānuja Ācārya
srimatham.com



Simha Publications

01:02:2017

Contents

GENERAL PRELIMINARIES



Ācamanam

oṁ amritopastaranamasi svāhā ǀ
oṁ amritā pidhānamasi svāhā ǀ
oṁ satyam yaśaś śrīrmayi śrīś śrayatām svāhā ǀ

oṁ hasta prakṣālanam samarpayāmi govindāya namaḥ ǀ

Aṅga sparśa

oṁ vāṅg-me āsye'stu. [Lips]
oṁ nasor-me prāṇo'stu. [nose]
oṁ akṣnor-me cakṣur-astu. [eyes]
oṁ karṇayor-me śrotram-astu. [ears]
oṁ bāhvor-me balam-astu. [arms]
oṁ ūrvor-me ojo'stu. [thighs]
oṁ ariṣṭāni me'ṅgāni tanus-tanvā me saha santu. [all over the body]

Pavitrī dhāraṇam

oṁ pavitre stho vaiṣṇavyau savitur vaḥ prasava utpunāmy-acchidreṇa pavitreṇa sūryasya raśmibhiḥ ǁ
tasya te pavitra-pate pavitra pūtasya yat kāmāḥ pune tacchakeyam ǁ

1. Guru Vandana

❖ Salute the lineage of spiritual teachers:—

gurur brahma gurur viṣṇo gurur devo maheśvaraḥ ǀ
gurus sākṣāt paraṁ brahmā tasmai śrī gurave namaḥ ǁ

Salutations to that glorious guru who is the creator, preserver and transformer, who is the Great Lord Himself, the directly perceived form of God.

2. Śānti pāṭhaḥ

❖ Think of yourself, your loved ones and all beings and wish them well:—

bhadraṁ karṇebhiś śṛṇuyāma devāḥ ǀ bhadraṁ paśyemākṣibhir-yajatrāḥ ǀ
sthirair-aṅgais-tuṣṭuvāguṁ sastanūbhiḥ ǀ vyaśema deva-hitaṁ yadāyuḥ ǁ

O Gods may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones. With limbs and bodies firm may we extolling you attain the term of life appointed by the Supreme Lord. (V.S.25;21)

svasti na indro vṛddhaśravāḥ ǀ svasti naḥ pūṣā viśva-vedāḥ ǀ
svasti nas tārkṣyo ariṣṭanemiḥ ǀ svasti no bṛhaspatir dadhātu ǁ

May Indra illustrious far and wide grant us wellbeing; may Pushan the master of wealth grant us wellbeing; may Tarkshya grant us wellbeing; may Brihaspati grant us wellbeing. (V.S.25;19)

ā no bhadrāḥ kratavo yantu viśvato'dabdhāso aparitāsa udbhidaḥ |
devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive ||

1. MAY good concepts come to us from every side, un-beguiling, unhindered, and beneficial, that the Gods ever may be with us for our benefit, our guardians day by day unceasing in their care. (R.V.1:89:1)

oṁ agnir devatā vāto devatā sūryo devatā candramā devatā vasavo devatā rudrā devatā ādityā devatā maruto devatā viśve-devā devatā brihas-patir devate 'ndro devatā varuṇo devatā ||

yato yathaḥ samīhase tato no abhayaṁ kuru |
śaṁ naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyaḥ ||

From whatsoever trouble you desire, give us safety therefore.
Give to our children happiness and to our animals security. (V.S. 36:22)

dyauś śāntir antarikṣaguṁ śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvaguṁ śāntiś śāntir eva śāntis sā mā śāntir edhi || oṁ śāntiś śāntiś śāntiḥ ||

Peace to the sky, peace to the atmosphere, peace to the earth, peace to the waters, peace to the herbs, peace to the forests, peace to the All-gods, peace to the creator brahma, peace to everything, peace, absolute peace, may I experience that peace.

oṁ śrīman mahā gaṇādhipataye namaḥ | oṁ lakṣmī-nārāyaṇābhyām namaḥ | oṁ umā-maheśvarabhyāṁ namaḥ | oṁ vāṇī-hiraṇyagarbhābhyāṁ namaḥ | oṁ śacī-purandharābhyāṁ namaḥ | oṁ mātṛ-pitṛ caraṇa-kamalebhyo namaḥ | oṁ iṣṭa-devatābhyo namaḥ | oṁ kula-devatābhyo namaḥ | oṁ grāma-devatābhyo namaḥ | oṁ sthāna-devatābhyo namaḥ | oṁ vāstu-devatābhyo namaḥ | oṁ sarvebhyo devatābhyo namaḥ | oṁ sarvebhyo brāhmaṇebhyo namaḥ ||

sumukhaścaika-dantaśca kapilo gaja karṇakaḥ |
lambodaraśca vikaṭo vighna-nāśo vināyakaḥ ||
dhūmra-ketur gaṇādhyakṣo bhāla-candra gajānanaḥ |
dvādaśaitāni nāmāni yaḥ paṭhec-chruṇuyād api ||
vidyārambhe vivāhe ca praveśe nirgame tathā |
saṅgrāme saṅkaṭe caiva vighnas tasya na jāyate ||
vakratuṇḍa mahā-kāya koṭi-sūrya sama-prabha |
avighnaṁ kuru me deva sarva kāryeṣu sarvadā ||

3. Svasti-vācanam

sarvadā sarva kāryeṣu nāsti teṣāṁ amaṅgalam |
yeṣāṁ hṛdistho bhagavān maṅgalāyatanaṁ hariḥ || 1 ||

There is never ever any inauspiciousness in any rite whatsoever, for them in whose heart the Lord dwells, who is the source of all Auspiciousness.

tadeva lagnaṁ sudinaṁ tadeva tāra balaṁ candra balaṁ tadeva |
vidyā balaṁ daivabalaṁ tadeva lakṣmīpate te'nghriyugaṁ smarāmi || 2 ||

I recall to mind the lotus feet of Lord Narayana, He is the ascendant, the auspicious day, the strength of the moon and all the constellations, the power of knowledge, and the Divine Power.

lābhas teṣāṁ jayas teṣāṁ kutas teṣāṁ parājayaḥ |
yeṣāṁ indīvaraśyāmo hṛdayastho janārdanaḥ || 3 ||

The benefit and the victory is theirs, never defeat, in whose heart the dark-hued Lord of all Beings resides.

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ |
tatra śrīr vijayo bhūtir dhruvā nītir matir mama || 4 ||

It is my total conviction that wherever the Lord of Yoga Krsna is, and wherever the warrior Arjuna, there is certain to be prosperity, victory and wealth and righteous statesmanship.

ananyās cintayanto māṁ ye janāḥ paryupāsate |
teṣāṁ nityābhi yuktānāṁ yoga-kṣemaṁ vahāmyaham || 5 ||

I Myself (Krsna) take care of the prosperity and welfare of those persons who, not being mindful of anything else, think of Me (Krsna) and worship Me alone, and who are ever desirous of being united with Me.

smṛte sakala kalyāṇa bhājanaṁ yatra jāyate |
puruṣaṁ tam ajaṁ nityaṁ vrajāmi śaraṇaṁ harim || 6 ||

I go for refuge to Lord Hari, the Eternal, Unborn, Supreme Being, the rememberance of whom is the cause of all auspiciousness.

4. Saṅkalpaḥ — Resolve

śuklāṁ baradharaṁ viṣṇuṁ śaśi varṇaṁ caturbhujaṁ |
prasanna vadanaṁ dhyāyet sarva vighnopa śāntaye ||

The All-pervading Lord is to be meditated upon for the removal of obstacles; Clad in white garments, resplendent like the Moon, the four armed and cheerful-faced.

hariḥ oṁ tat sat | śrī govinda 3 | śubhe śobhane muhūrte adye śrī bhagavato mahā-puruṣasya śrī viṣṇoḥ ājñaya pravartamānasya, ādya brahmaṇaḥ dvitīya parārdhe śrī śveta varāha kalpe, vaivasvata manvantare aṣṭā-viṁśatīttame kali yuge, kali yugasya prathama pāde, jāmbu-dvīpe meroḥ āgneya[1] dig-bhāge, hiraṇmaya varṣe hiraṇmaya deśe _______ deśe _______ mahā nagari antargate vyavahārikānām prabhavādi ṣaṣṭhi saṁvatsarānāṁ madhye, _______ nāma saṁvatsare, _______ ayane, _______ ṛtau, māsottame _______ māse _______ pakṣe _______ tithau _______ vāsara yuktāyāṁ _______ nakṣatra yuktāyām śrī viṣṇu yoge śrī viṣṇu karaṇe, śubha yoga śubha karaṇe, sakala graha guṇa viśeṣaṇa visiṣṭhāyām,

Harih om tatsat. Govinda, Govinda, Govinda, with the sanction of the Supreme Being Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land .... of mount Meru, in the country of ...., in the city of ...., in the year .... of the 60 year Jovian cycle, in the .... solstice, during the .... season, in the month of .... in the .... fortnight, on the .... lunar day, on a .... day under the constellation of .... with auspicious conjunctions, and all the planets being benevolently disposed;

[1] Insert the direction of the country in relation to the Himālaya mountains: east — *pūrva*, south —*dakṣina*, west — *paścima*, north — *uttara*, NE — *aiṣānya*, SE — *āgneya*, SW — *nairṛti*, NW — *vāyavya*

asyāṁ śubha tithau, mama [asya yajamānasya] upāta samasta durita-kṣaya dvārā, śrī parameśvara prītyarthaṁ _______ nakṣatre jātasya (m) jātāyā (f) _______ nāmasya vivāha saṁskāra pūrvāṅga _______ ākhya karma kariṣye ||

On this auspicious day, in order to decrease all my negative karma and to please the Supreme Lord, today I perform the ………….. ceremony for my son/daughter named ………. born under the asterism of ……………… |

tad aṅgatvena nirvighnena parisampātyartham ādau gaṇeśāmbikāyoḥ pūjanam kariṣye

As an ancilliary to this rite I first offer my prayers to Ganesha and Gauri for the removal of all obstacles.

tad aṅgatvena antaḥ-karaṇa śuddhyartham, śarīra śuddhyartham, maṇḍapa śuddhyartham, sarvopakaraṇa śuddhyartham svasti-puṇyāha vācanam kariṣye ||

As an ancilliary to this rite I perform the sanctification ceremony for the purification of mind, body and accessories.

5. Gaṇeśa-Gaurī Pūjanam

gaṇanān tvā gaṇapatigum havāmahe priyāṇān tvā priya patigum havāmahe nidhīnān tvā nidhi-patigum havāmahe vaso mama |
ā'hamajāni garbhadhamā tvam ajāsi garbhadham ||

O Lord of categories, we invoke you, we invoke you, the loved ones' lord. You, O lord of treasure, we invoke. My precious wealth, the womb of all manifestation! (V.S. 23:19)

ambe ambike 'mbālike na mā nayati kaścana |
sasastyaśvakas subhadrikāṁ kāmpīla vāsinīm ||

O Mother! O Good woman! O Good mother! No one will lead me astray. The horse will sleep deeply, as well-being from the plant Baleria with white flowers. (V.S. 23:18)

1. Invocation
   oṁ bhūr bhuvas suvaḥ gaṇeśāmbikābhyāṁ namaḥ, dhyāyāmi, āvāhayāmi, sthāpayāmi, gandhākṣata puṣpāṇi samarpayāmi |
2. oṁ gaṇeśāmbikābhyāṁ namaḥ — āsanaṁ samarpayāmi
3. oṁ gaṇeśāmbikābhyāṁ namaḥ — pādyaṁ samarpayāmi
4. oṁ gaṇeśāmbikābhyāṁ namaḥ — arghyaṁ samarpayāmi
5. oṁ gaṇeśāmbikābhyāṁ namaḥ — ācamanīyaṁ samarpayāmi
6. oṁ gaṇeśāmbikābhyāṁ namaḥ — snānaṁ samarpayāmi
   snāna anantaraṁ punar ācamaniyaṁ samarpayāmi
7. oṁ gaṇeśāmbikābhyāṁ namaḥ — vastra arthaṁ akṣatān samarpayāmi
8. oṁ gaṇeśāmbikābhyāṁ namaḥ — upavīta arthaṁ akṣatān samarpayāmi
9. oṁ gaṇeśāmbikābhyāṁ namaḥ — ābharaṇa arthaṁ akṣatān samarpayāmi
10. oṁ gaṇeśāmbikābhyāṁ namaḥ — divya gandhān samarpayāmi
    gandhasyopari kumkumaṁ samarpayāmi
11. oṁ gaṇeśāmbikābhyāṁ namaḥ — puṣpa mālā samarpayāmi
12. puṣpam

oṁ sumukhāya namaḥ | ekadantāya | kapilāya | gaja-karṇakāya | lambodarāya namaḥ | vikaṭāya | vighna-rājāya | vināyakāya | dhūma-ketave | gaṇādhyakṣāya | bāla-

candrāya | gajānanāya | vakra-tuṇḍāya | śūrpa-karṇāya | herambāya | skanda-pūrvajāya | siddhi-vināyakāya | vighneśvarāya ||

oṁ kātyāyanyai namaḥ | umāyai | bhadrāyai | haimavatyai | īśvaryai | bhavānyai | sarva-pāpa-harāyai | mṛḍānyai | caṇḍikāyai | girijāyai | brāhmyai | māheśvaryai | kaumāryai | vaiṣṇavyai | varāhāyai | indrāṇyai | cāmuṇḍāyai | dākṣāyaṇyai | pārvata-rāja-putryai | candra-śekhara-patnyai | sarvopadrava-nāśinyai | śrī maṅgala-gauryai ||

13. oṁ gaṇeśāmbikābhyāṁ namaḥ — dhūpaṁ āghrāpayāmi
14. oṁ gaṇeśāmbikābhyāṁ namaḥ — pratyakṣa dīpaṁ darśayāmi
dhūpa dīpa anantaraṁ punar ācamanīyaṁ samarpayāmi
15. oṁ gaṇeśāmbikābhyāṁ namaḥ — naivedyaṁ nivedayāmi
naivedya anantaraṁ punar ācamanīyaṁ samarpayāmi
16. oṁ gaṇeśāmbikābhyāṁ namaḥ — tāmbūlaṁ samarpayāmi

17. Nirājanam

oṁ ekadantāya vidmahe, vakra-tuṇḍāya dhīmahi, tanno danti pracodayāt ||
oṁ gaṇāmbikāyai vidmahe, mahā-tapāyai dhīmahi, tanno gaurī pracodayāt ||

oṁ gaṇeśāmbikābhyāṁ namaḥ, ānanda karpūra nirājanaṁ saṁdarśayāmi

karpūra nirājana anantaraṁ punar ācamaniyaṁ samarpayāmi

18. Puṣpāñjali

oṁ vighneśvarāya varadāya sura-priyāya, lambodarāya sakalāya jagad-hitāya |
nāgānanāya śruti-yajña-vibhūṣitāya, gauri-sutāya gaṇanātha namo namaste ||

Oṁ salutations to Ganesha the son of Parvati, the one cares for the welfare of the entire universe, the elephant-faced one who is adorned by the Vedas and by Yajñas, the lord of obstacles, the benefactor and beloved of the gods who has a pot-belly.

sarva maṅgala māṅgalye śive sarvārtha śādike |
śaraṇye trayambake gauri nārāyaṇī namostu te ||
namaste girije devī namaste lokanāyakī |
namaste sarva pāpaghni maṅgalgaurī namo'stu te ||

Obeisance to thee of Daughter of the Mountains, salutations to thee exemplar of the Universe,
Salutations to thee the forgiver of sins, Obeisance to thee Auspicious Gauri.

Prārthana

vakra-tuṇḍa mahā kāya koṭi sūrya samaprabhā |
nirvighnaṁ kuru me deva sarva kāryeṣu sarvadā || 1 ||

O Curly trunk—one, of great body, as brilliant as a million suns, free all my undertakings from all hindrances, always O God

anyathā śaraṇaṁ nāsti tvam eva śaraṇaṁ mama |
tasmāt kāruṇya bhāvena rakṣa rakṣa gaṇādhipa || 2 ||

I have no other refuge apart from you, you alone are my refuge, therefore out of your natural compassion, protect me O Ganesha.

āvāhanaṁ na jānāmi, naiva jānāmi pūjanam ǀ
visarjanaṁ na jānāmi kṣamasva puruṣottama ǁ 3 ǁ

I do not know the proper method of invoking or worshipping you, I also do not know the proper method of valediction, forgive me O Supreme Being.

mantra hīnaṁ kriyā hīnaṁ bhakti hīnaṁ vināyaka ǀ
yat kṛtaṁ tu mayā deva paripūrṇaṁ tad astu te ǁ 4 ǁ

This ceremony is lacking proper mantras, and methodology, lacking all devotion, whatever little I have done O Ganesha may it be accepted as complete by you.

6. Devatā Pūjanam

- Do pūjā for 5 devatā

Brahmā — oṁ brahma jajñānaṁ prathamaṁ purastād visīmatas-suruco vena āvaḥ ǀ subudhniyā upamā asya viṣṭhās-sataśca yonim asataśca vivaḥ ǁ 1 ǁ

In the beginning, first was the Veda generated, the delight of existence overcame the gods from on high revealing the most profound and simple revelations — the source of the existent and the non-existent. (VS.13.3)

Viṣṇu — oṁ viṣṇor nukaṁ vīryāṇi pravocaṁ yaḥ pārthivāni vimame rajāgm̐si ǀ yo askabhāyad uttaragm̐ sadhasthaṁ vicakramāṇas tredho rugāyo viṣṇave tvā ǁ 2 ǁ

I will declare the mighty deeds of Vishnu; of Him who measured out the earthly regions. Who established the highest abode, thrice setting down His footstep, widely striding, to Vishnu thee. (V.S.5:18)

Śiva — oṁ pariṇo rudrasya hetir vṛnaktu pari dveṣasya durmatiragāyoḥ ǀ avasthirā maghavadbhyas tanuśva mīḍavas-tokāya tanayāya mṛḍaya ǁ 3 ǁ

May Rudra's missle turn aside and spare us, the great wrath of the Impetuous One avoid us. Turn bounteous God, your strong bow from our princes, and be gracious to our seed and our offspring. V.S. 16:50)

Indra – oṁ indraṁ vo viśvatas-pati havāmahe janebhyaḥ ǀ asmākam astu kevalaḥ ǁ 4 ǁ

O Indra ruler of the universe we invoke you from amongst others. Favour us alone. (Rig Veda 1;7;10)

Sūrya — oṁ āsatyena rajasā vartamāno niveśayann amṛta martyañca ǀ hiraṇyayena savitā rathenā-devo yāti bhuvanā vipaśyan ǁ 5 ǁ

With the Light of Truth in space advancing, determining life and death, borne in his golden chariot he comes, Savitar, God who gazes upon the worlds. (Rig Veda 1.35.2)

brahma-murāris tripurāntakārī bhānuḥ śaśi bhūmi-suto budhaśca ǀ
guruśca śukraḥ śani rāhu ketavas sarve grahāḥ śāntikarā bhavantu ǀ

- Invoke 16 mātṛkas

āyantu mātaraḥ sarvās tridaśānanda kārikāḥ ǀ
vivāha vrata yajñānāṁ sarvābhiṣṭaṁ prakalpyatām ǁ
yāna śakti samārūḍhāḥ saumya mūrti dharās sadā ǀ
āyāntu mātaraḥ sarvā yajñotsava samṛddhaye ǁ

gaurī padmā śacī medhā sāvitri vijayā jayā ǀ
devasenā svadhā svāhā mātaro loka mātaraḥ ǁ
dhṛtiḥ puṣṭis-tathā tuṣṭis tathātma kula-devatāḥ ǀ
gauryādi ṣoḍaśa mātṛbhyo namaḥ ǁ

oṁ gauryai namaḥ, padmāyai, śacyai, medhāyai, sāvitryai, vijayāyai, jayāyai, devasenāyai, svadhāyai, svahāyai, śāntyai, puṣṭyai, tuṣṭyai, dhṛtyai, kṣamāyai ǀ

7. Kalaśa Pūjā

❖ Place a vessel filled with water upon a pile of rice, add parimala dravya, and a flower, decorate the four sides with sandal paste and kumkum. Cover the mouth of the vessel with the right hand or show the ankusha mudra:—

kalaśasya mukhe viṣṇuḥ kaṇṭhe rudra samāśritaḥ ǀ
mūle tatra sthito brahmā madhye mātṛgaṇās smṛtāḥ ǁ
kukṣau tu sāgara sarva sapta dvīpa vasundharā

The mouth of this vessel (representing the universe) is Vishnu, the neck is Rudra, the Base is Brahma, in the centre all the sounds of the letters reside. All the oceans are within your belly along with the seven continents.

ṛgvedo'tha yajur vedaḥ sāma vedo'hyatharvaṇaḥ ǀ
aṅgaiśca sahitās sarve kalaśāmbu samāśritāḥ ǁ

The Rig, Yajur, Sama and Atharvana Vedas together with all their branches dwell within the waters.

gaṅge ca yamune caiva godāvarī sarasvatī ǀ
narmade sindhu kāverī jale'smin sannidhiṁ kuru ǁ

May the Divine streams of Light represented by the rivers Gange, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri be present in these waters.

puṣkarādyāni tīrthāni gaṅgādyās saritas tathā ǀ
āyantu loka śāntyārthaṁ durita kṣaya kārakāḥ ǁ

May all the sacred pools, and tanks along with the Ganga and other rivers and streams be present here to grant peace to the world and to erase my negative impressions.

deva dānava samvāde mathyamāne mahodadhau ǀ
utpanno'si tadā kumbho vidhṛto viṣṇunā svayam ǁ

You O Kumbha were born at the time of the churning of the great ocean by the gods and the anti-gods, held in the hand of Vishnu himself.

tvat toye sarva tirthāni devās sarve tvayi sthitāḥ ǀ
tvayi tiṣṭhanti bhūtāni tvayi prāṇāḥ pratiṣṭhitāḥ ǁ

In your waters are located all the sacred places, and all the devas are situated in you. In you are all beings, and all the life-forces too are in you.

śivas svayaṁ tvam-evāsi viṣṇus-tvaṁ ca prajāpatiḥ ǀ
āditya vasavo rudrā viśvedevās sapaitṛkāḥ ǁ

You yourself are Siva, Vishnu and Brahma. The Sun, the Vasus, the Rudras, the Vishvadevas and all the manes as well.

tvayi tiṣṭhanti sarve 'pi yataḥ kāma-phala-pradāḥ ǀ
tvat-prasādād imāṁ pūjāṁ kartum ihe jalodbhava ǁ

sānnidhyaṁ kuru me deva prasanno bhava sarvadā |

In you everything is located, wherefore you are the fulfiller of all desires. O Pot born of the waters, be gracious to remain here for this ceremony.

atra gāyatrī sāvitrī śāntiḥ puṣṭikarī tadā |
āyantu yajamānasya durita kṣaya kārakāḥ ||

Here, may Gayatri, Savitri, Peace and Nourishment always be present for absolving this sacrificer of all his negative karma.

apāṁ madhye sthitā devās sarvaṁ apsu pratiṣṭhitāḥ |
brāhmaṇānāṁ kare nyastāś śivā āpo bhavantu te ||

In these waters all the Cosmic Forces are present, everything in the universe is established in these waters, through the touch of the hands of the brahmins may these waters grant you well-being.

8. Puṇyāha Vācanam (Bodhāyanokta)

nāga-pāśa-dharaṁ hṛṣṭaṁ raktaugha dyuti-vigraham |
śaśāṅka dhavalaṁ dhyāyet varuṇaṁ makarāsanam ||
varuṇaṁ śveta-varṇañ ca pāśa-hastaṁ rujāsanam |
mauktikālaṅkṛtaṁ devaṁ tīrtha nātham ahaṁ bhaje ||

asmin kalaśe varuṇaṁ dhyāyāmi āvāhayāmi sthāpayāmi gandhākṣata samarpayāmi |

❖ Offer 16 upacāras:—

puṣpa arcana - oṁ varuṇāya namaḥ, pracetase, surūpiṇe, apām-pataye, makara-vāhanāya, aneka maṇi-bhūṣitāya, jalādhipataye, pāśa-hastāya, jhaṣāsanāya, sakala-tīrthādhi-pataye ||

oṁ jala-bimbāya vidmahe, nīla-puruṣāya dhīmahi, tanno varuṇa pracodayāt

oṁ namo namaste astu sphaṭika-prabhāya suśveta-vastrāya, sumaṅgalāya supāśa-hastāya jhaṣāsanāya jalādhi-nāthāya varuṇāya namo namaste ||

❖ the mouth of the vessel with the right hand or show the aṅkuśa mudra, or touch with a bunch of kuśa grass:—

śivā āpaḥ santu — santu śivā āpaḥ |
saumanasyam astu — astu saumanasyam |
akṣataṁ cāriṣṭaṁ cāstu — astvakṣatam ariṣṭam |
bhavadbhir anujñātaḥ puṇyāhaṁ vācayiṣye — vācyatām ||

punastvā ''dityā rudrā vasavas samindhatām |
punar brahmāṇo vasunītha yajñaiḥ |
ghṛtena tvaṁ tanvaṁ vardhayasva |
satyās santu yajamānasya kāmāḥ || (V.S. 12:44)

Again let the Ādityas, Rudras, Vaus, and Brahmans with
their rites kindle you, O blazing Agni; Wealth-bringer!
May the offered ghee increase your body: May the Sacrificer's wishes come true.

bho brāhmaṇāḥ ! asya yajamānasya puṇyāhaṁ bhavanto bruvantu |
om̐ puṇyāham astu x 3

svasti mitrā varuṇā svasti pathye revati |
svasti na indraścāgniśca svasti no adite kṛdhi ||

Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.
Indra and Agni, prosper us; prosper us you, O Aditi.

bho brāhmaṇāḥ ! asya yajamānasya svasti bhavanto bruvantu — oṁ svastir astu x 3

ṛdhyāsmā havyair namaso pasadya | mitraṁ devaṁ mitradheyaṁ no astu |
anūrādhān haviṣā vardhayantaḥ | śataṁ jīvema śaradas-savīrāḥ ||

May we prosper, having approached with oblations with salutations, may the radiant Supreme Being be our support. May His bliss-bestowing Grace with oblations ever increase, may we live a hundred autumns in the company of our heroes. TB.3.1.2.1a

bho brāhmaṇāḥ ! asya yajamānasya ṛddhiṁ bhavanto bruvantu — oṁ ṛddhir astu x 3

ṛddhir-astu | samṛddhir-astu | puṇyāha-samṛddhir-astu | śāntir-astu | puṣṭir-astu | tuṣṭir-asti | vṛddhir-astu | avighnam-astu | āyuṣyam-astu | ārogyam-astu | oṁ śivam astu | oṁ śivaṁ karmāstu | oṁ karma samṛddhir-astu | oṁ dharma samṛddhir-astu | oṁ veda samṛddhir-astu | oṁ śāstra samṛddhir-astu | oṁ dhana-dhānya samṛddhir-astu | oṁ putra pautra saṁpad-astu | oṁ iṣṭa-saṁpad-astu | oṁ sakala ariṣṭa nirasanam-astu | oṁ yat pāpaṁ rogaṁ śokam akalyāṇaṁ tat dūre pratihatam-astu | sarva śobhanaṁ bhavatu | sarva sampadās santu | oṁ śanno astu dvipade śaṁ catuṣpade || oṁ śāntiḥ śāntiḥ śāntiḥ ||

ābrahman brāhmaṇo brahma-varcasī jāyatām asmin rāṣṭre rājanya iṣavyaś śūro mahāratho jāyatāṁ, dogdhrī dhenur voḍhā 'nadhvān āśus saptiḥ purandhri yoṣā jiṣṇū ratheṣṭhās sabheyo yuvā'sya yajamānasya vīro jāyatāṁ, nikāme nikāme naḥ parjanyo varṣatu phalinyo na oṣadhayaḥ pacyantāṁ yoga kṣemo naḥ kalpatām ||

In the Priesthood let there be born the Brahmana illustrious with Spiritual Knowledge; In the kingdom let there be born a prince, a skilled archer, a hero and a great-car-warrior; the milch cow; the ox capable of bearing burdens; the swift race horse; the industrious woman; the victorious warrior, the youth fit for the assembly. To this sacrificer may a hero be born. May Parjanya send rain according to our needs, may the plants ripen with fruit and may acquisition and preservation of possessions be secured for us.

tacchaṁyo rāvṛṇīmahe | gātuṁ yajñāya | gātuṁ yajña-pataye | daivī svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam | śanno astu dvipade | śaṁ catuṣpade ||

We worship the Supreme Being for the welfare of all. May we be free from all miseries and shortcomings so that we may always chant in the sacrifices and for the Lord of Sacrifices. May the medicinal herbs grow in potency, so that diseases can be cured effectively. May the devas grant us peace. May all human beings be happy, may all the birds and the beasts also be happy. Om Peace Peace Peace.

svāminaḥ manaḥ samādhīyatām — samāhita manasaḥ sma ||
prasīdantu bhavantaḥ — prasannāḥ sma ||

- Varuṇa udvāsanam
- Sprinkle everything with the holy water:—

apavitraḥ pavitro vā sarvā vasthāṁ gato'pi vā |
yas smaret puṇḍarikākṣaṁ sa bāhya abhyantara śuciḥ ||

Whatever state one may be in; whether ritually pure or impure, one is immediately purified by mindfulness of the Lotus-eyed Lord Krsna.

Vājasaneyī Pavamāni Sūktaṁ

punantu mā deva-janāḥ | punantu manavo dhīyā | punantu viśva āyavaḥ || jātavedaḥ pavitravat | pavitreṇa punāhi mā | śukreṇa deva dīdyat | agne kratvā kratūgum ranu || yatte pavitram arciṣi | agne vitatam antarā | brahma tena punīmahe || pavamānas suvarjanaḥ | pavitreṇa vicarṣaṇiḥ | yaḥ potā sa punātu mā || ubhābhyām deva savitaḥ | pavitrena savena ca | idam brahma punīmahe || vaiśvadevī punatī devyāgāt | yasyai vahvīs tanuvo vīta pṛṣṭhāḥ | tayā madantas sadham ādyeṣu | vayaggas syāma patayo rayīṇām ||

Purify me O gods, purify the thoughts of my mind. Purify me of all things that be. O Radiant God the omniscient, as a filter; purify me, refulgent with your pure bright capacity to purify — with powers according to your own. O Agni your capacity to purify is diffused through all your fiery glow. O Sacred knowledge! through you may I become pure. May Pavamana (Agni — the principle of enlightenment) with his purifying capabilities, popular amongst all peoples, purify us today. O God who impels (to enlightenment), purify me by both these, purifying power and sacrifice, and may I be purified through sacred knowledge. The purifying goddess who is dear to all gods has come, she who contains these many beautiful forms. Through her may we in sacrificial banquets rejoice, and may we become prosperous. (V.S. 19;39 — 44).

9. Navagraha Pūjā

❖ In Kalaśa invoke Grahas and offer pūjā:—

hariḥ oṁ tat sat । śrī govinda 3 । ………… asyāṁ śubha tithau, asya yajamānasya - saparivārasya samasta durita-kṣaya dvārā, sūryādi nava-grahānāṁ anukūlatā siddhi arthaṁ ca dharma, artha, kāma, mokṣa, catur vidha puruṣārtha siddhi dvārā nava-graha devatā prīti kāmanāya śrī parameśvara prīti-arthaṁ yathā śaktyā graha śāntiṁ kariṣye ॥

Navagraha āvāhanam

atha ādityādi navagraha devatā dhyānaṁ kariṣye ।

1. oṁ sūrya grahāya namaḥ ।

dvi-bhujaṁ padma-hastaṁ ca varadaṁ makuṭānvitam ।
dhyāyet-divākaraṁ devaṁ sarva-abhiṣṭa pradāyakam ॥

oṁ bhāskarāya vidmahe, mahā-dyuti-karāya dhīmahi, tanno āditya pracodayāt ॥

2. oṁ candra grahāya namaḥ ।

gadā-dhara-dharaṁ devaṁ śveta-varṇaṁ niśākaram ।
dhyāyed amṛta-saṁbhūtaṁ sarva kāma phala pradam ॥

oṁ niṣākarāya vidmahe, sudhāhastāya dhīmahi, tannaś candra pracodayāt ॥

3. oṁ aṅgāraka grahāya namaḥ ।

rakta-mālyām-baradharaṁ devaṁ hema-rūpaṁ catur-bhujam ।
śakti-śūla gadā padmān dhārayantaṁ karāmbujaiḥ ॥

oṁ aṅgārakāya vidmahe, bhūmi-putrāya dhīmahi, tannaś kuja pracodayāt ॥

4. oṁ budha grahāya namaḥ ।

siṁhārūḍhaṁ catur-bāhuṁ khaḍga carma gadā-dharam ।
soma-putraṁ mahā-saumyaṁ dhyāyet sarvārtha siddhi-dam ॥

oṁ saumya-karāya vidmahe soma-sutāya dhīmahi, tanno budha pracodayāt

5. oṁ bṛhaspati grahāya namaḥ ।

varākṣa-mālikā daṇḍa kamaṇḍalu-dharaṁ vibhum ।
puṣpa-rāgāṅkitaṁ pītaṁ varadaṁ bhāvayed gurum ॥

oṁ āṅgirasāya vidmahe, vāgīśāya dhīmahi, tanna jīva pracodayāt ॥

6. oṁ śukra grahāya namaḥ |

> jaṭilañcākṣa-sūtrañca vara-daṇḍa-kamaṇḍalum |
> śveta-vastrojvalaṁ śukraṁ sarva dānava pūjitam ||

oṁ bhārgavāya vidmahe, vidyādhīṣāya dhīmahi, tannaśukra pracodayāt

7. oṁ śanaiścara grahāya namaḥ |

> kṛṣṇām-baradharaṁ devaṁ dvi-bhujaṁ gṛdhra-saṁsthitam |
> sarva pīḍā-haraṁ nṛṇāṁ dhyāyed graha-gaṇottamam ||

oṁ śanaiścarāya vidmahe, chhāya-putrāya dhīmahi, tanna manda pracodayāt ||

8. oṁ rāhu grahāya namaḥ |

> karāḷa-vadanaṁ khaḍga-carma-śūla-varānvitam |
> nīla-siṁhāsanaṁ rāhuṁ dhyāyed roga praśāntaye ||

oṁ saimhikeyāya vidmahe, dhūmra-varṇāya dhīmahi, tanno rāhu pracodayāt ||

9. oṁ ketu grahāya namaḥ |

> dhūmra-varṇaṁ dvi-bāhuṁ ca keyuṁ ca vikṛtānanam |
> gṛdhrāsanaṁ gataṁ nityaṁ dhyāyet sarva phalāptaye ||

oṁ brahma-putrāya vidmahe, citra-varṇāya dhīmahi, tanno ketu pracodayāt

> āgacchantu mahā bhāgā bhāskarādyā navagrahāḥ |
> yajñasyāsya praśāntyarthaṁ sarvānugraha kārakāḥ ||

Upacāraḥ

puṣpa-arcana — 1. oṁ bhānave namaḥ 2. haṁsāya 3. bhāskarāya 4. candrāya 5. abja-netra-samudbhavāya 6. tārā-dhipāya 7. bhaumāya 8. bhūmi-sutāya 9. bhūta-mānyāya 10. budhāya 11. tārā-sutāya 12. saumyāya 13. vāg-kṛte 14. brahmaṇāya 15. brahmaṇe 16. diśanāya 17. bhṛgave 18. bhārgava-sambhutāya 19. niśācara-gurave 20. śanaiś-carāya 21. mandāya 22. chhāya-hṛdaya-nandanāya 23. rāhave 24. svar-bhānave 25. āditya-candra-dveśine 26. ketave 27. ketu-svarūpāya 28. kecarāya.

Uttara Pūjā

na ta̍tra sū̱ryo bhā̍ti na̱ candra̍-tārakaṁ ne̱mā vidyu̍to bhānti ku̱to'ya̍ṁ agniḥ | tam e̍va bhāntam a̱nubhā̍ti sarva̍ṁ ta̱sya bhā̱sā sa̱rvam ida̍ṁ vibhāti ||
oṁ ādityādi navagraha devatābhyo namaḥ | ānanda karpūra nirājanaṁ saṁdarśayāmi | karpūra nirājana anantaraṁ punar ācamaniyaṁ samarpayāmi

Stotram

japā kusuma saṅkāśaṁ kāśyapeyaṁ mahā-dyutiṁ |
tamoriṁ sarva pāpaghnaṁ praṇato'smi divākaraṁ || 1 ||

dadhi śaṅkha tuśārābhaṁ kṣīr-ārṇava samudbhavaṁ |
namāmi śaśinaṁ somaṁ śaṁbhūr mukuṭa bhūṣaṇaṁ || 2 ||

dharaṇi garbha saṁbhūtaṁ vidhyut kānti sama-prabhaṁ |
kumāraṁ śakti hastañca maṅgalaṁ praṇamāmyahaṁ || 3 ||

priyaṅgu kalika śyāmaṁ rūpeṇa prathimaṁ budhaṁ |
saumyaṁ saumya guṇopethaṁ taṁ budhaṁ praṇamāmyahaṁ ||

devanāñca ṛṣināñca guru-kāñcana sannibhaṁ |
buddhi budhaṁ trilokeśaṁ taṁ namāmi bṛhaspatim ||

hima kunda mṛnālābhaṁ daityānāṁ paramaṁ gurum |
sarva śāstra pravaktāraṁ bhārgavaṁ praṇamāmyaham ||

nīlāñjana samābhāsaṁ ravi putraṁ yamāgrajam |
chāya mārtāṇḍa saṁbhūtaṁ taṁ namāmi śanaiścaram ||

ardha-kāyaṁ mahā-vīryaṁ candrāditya vimardhanaṁ |
siṁhika garbha saṁbhūtaṁ taṁ rāhuṁ praṇamāmyaham ||

palāśa puṣpa saṅkāśaṁ tāraka graha mastakam |
raudraṁ raudrātmakaṁ ghoraṁ taṁ ketuṁ praṇamāmyaham ||

oṁ ādityādi navagraha devatābhyo namaḥ |
purāṇokta mantra puṣpāñjaliṁ samarpayāmi ||

namaskāraḥ

brahma-murāris tripurāntakārī bhānuḥ śaśi bhūmi-suto budhaśca |
guruśca śukraḥ śani rāhu ketavas sarve grahāḥ śāntikarā bhavantu |

mantra-hīnaṁ kriyā-hīnaṁ bhakti-hīnam samarcanam |
mayā kṛtañca yat-tad-bhoḥ kṣamadhvaṁ graha-devatāḥ

anena pūjānena śrī-sūryādi navagraha maṇḍala devatāḥ priyantām ||

VĀGDĀNAM
(Engagement)

The Vaidika engagement ceremony entails a firm promise of commitment. This ceremony is the formal acceptance by the bride's parents and the groom's parents of the marriage proposal. Ganesha is invoked at the commencement for the removal of all obstacles. Both parties then state that they willingly, freely and wholeheartedly agree to the proposal of marriage and the bride's father promises to bestow his daughter to the groom at the appointed time of the nuptial ceremony. Both parties state that they have seen and examined the groom and the bride and are happy with the choice of their respective son and daughter-in-law.

The statement of intent also carries the proviso that if either of the couple fall into debt, commit a crime or in any other way engage in undesirable behaviour between now and the marriage – the agreement can be annulled.

Clothes and jewelery are exchanged in order to ratify the agreement, the couple wear new clothes and prostrate to the elders and receive their blessings.

The Bride's father invites the groom's father and performs Ganesha and Varuna Puja.

- ❖ The parents of the couple are seated facing the east — all perform ācamanam.
- ❖ They then recite the saṅkalpa:—

Saṅkalpaḥ

hariḥ oṁ tat sat. govinda govinda govinda, asya śrī bhagavato mahā puruṣasya śrī viṣṇoḥ ājñayā pravartamānasya ādya brahmaṇo dvitīya parārdhe śrī śveta varāha kalpe, vaivasvata manvantare, kali yuge, prathama pāde, śakābde meroḥ dakṣiṇa dik bhāge, asmin vartamānāṁ vyavahārikānāṁ prabhavādi ṣaṣṭi saṁvatsarānāṁ madhye ________ nāma saṁvatsare, ________ ayane, ________ ṛtau ________ mase, ________ pakṣe, ________ tithau, ________ vāsare, ________ nakṣatra yuktāyāṁ, śrī viṣṇu yoga, śrī viṣṇu karaṇe, śubha yoga śubha karaṇa evaṁ guṇa viśeṣaṇa visiṣṭhāyāṁ, asyāṁ śubha tithau bhagavad ājñayā bhagavat prītyarthaṁ kariṣyamāṇa pāṇi-grahaṇa karmanaḥ, pūrva aṅgatvena vāg dānam ahaṁ kariṣye ||

- ❖ The priest and the bride's parents invoke Gaṇeśa
- ❖ In the kalaśa Varuṇa is now invoked as the witness.

Mutual Acceptance

- ❖ The Couple are seated on chairs or stools facing forward.

Groom's honouring

- ❖ The Parents of the Bride honour the Groom by applying tilak to his forehead, and sprinkling akṣata on his head garlanding him and offering him gifts upon a tray — clothing, betel etc.

Saṁrakṣaṇa of the Bride

- ❖ The mother of the groom honours the bride by applying tilak to her forehead, and sprinkling akṣata on her head and placing a garland around her neck.
- ❖ The father of the groom takes some clothing, a coconut dyed yellow, some betel, flowers, and gold etc.

oṁ adya dattaiḥ ebhiḥ vastra alaṅkārādi dravyaiḥ ___*groom's*___ gotrotpannena ___*groom*___ nāma vareṇa saha udvāha arthaṁ ___*bride's*___ gotrotpannām ___*bride*___ nāmnīṁ tvāṁ santoṣayāmi tvaṁ santuṣṭā bhava ||

Om, on this day may you ……………..of the clan …………. who are engaged to wed ……………. my son of the clan of …………… Be gratified with the presentation of these clothes and ornaments etc.

— he places it in her lap.

- ❖ Taking a red silk and gold scarf (chunni) he places it around her neck:—

ayi kanye! anena āvaraṇa karmaṇā tvaṁ gāyatrī sāvitrī sarasvatī va subhagā bhūtvā surakṣitā bhava ||

sarva maṅgala māṅgalye śive sarvārtha śādike |
śaraṇye trayambake gauri nārāyaṇī namostu te ||

Commitment to the Groom

- ❖ The Bride's father takes a tray with fruit, coconut, rice etc and offering it to the parents of the groom recites the following:—

oṁ adya ___*dātā's*__ gotra utpanno ____*dātā*_____ nāma aham; ___*groom's*___ gotra utpannāya ___*(name of the groom's father)*___ āryasya putrāya ___*(name of the groom)*___ nāma viṣṇu svarūpiṇe vadhu arthine varāya, mama putrīṁ ___*(name of the bride)*___ nāmnīṁ śrī rūpinīṁ vara arthinīm imāṁ sutāṁ jyotir vādiṣṭe suniścita muhūrte tubhyaṁ dāsye.

(I …………….. of the clan of ……………… promise to bestow my daughter named ……………….who is desirous of a husband, upon your son named ………………. , who is desirous of a wife, at the auspicious time that will be chosen.)

Giving the pledge.

- ❖ The Father of the Bride says:—

vācca data mayā sutā putra arthaṁ svikṛta tvayā |
sutāṁ avalokana vidhau niścittas tvaṁ sukhī bhava ||

I hereby pledge to bestow my daughter whom you have seen and accepted upon your son, may you both remain happy and firm in your resolve.

- ❖ The father of the Groom says:—

vācca data tvayā sutā putra arthaṁ svikṛta mayā |
vara avalokana vidhau niścittas tvaṁ sukhī bhava ||

I hereby pledge to accept you daughter for my son whom you have seen and accepted, may you both remain happy and firm in your resolve.

Conditions of Agreement

janma-prabhṛti iyaṁ sutā ātmavat pālitā mayā |
tvat putrāya pradāsyāmi snehena paripālayatām ||

For more than eighteen years have I raised this child as my very self, I shall bestow her upon your son; may you take care of her with great affection.

vyaṅga klībaḥ paṅkti-hīna trir-vidyo vyasani ṛṇi |
tāvāt tava suto na syāt sutāṁ dāsyāmi niścayāt ||

As long as your son remains whole in body and mind; does not become impotent; commit a crime, fall into vice or debt; I shall bestow my daughter in marriage, at the auspicious time that has been agreed upon.

❖ The bestower gives the fruit etc to the father of the groom as he says:—

dāsyāmi! dāsyāmi! dāsyāmi!
(I will give)

Groom's father;

oṁ svasti! oṁ svasti! oṁ svasti!
(May it be well)

❖ The lagna Patrika can be read at this time.

Viśva-kalyāna Prārthana

śan-no mitra śaṁ varuṇaḥ | śan-no bhavatvaryamā | śan-na indro bṛhaspatiḥ | śan-no viṣṇur-urukramaḥ | śaṁ no vātaḥ pavatāṁ mātariśvā śaṁ nas-tapatu sūryaḥ | śaṁ naḥ kanikradad-devaḥ parjanyo abhi varṣatu ||

Gracious be Mitra unto us, and Varuna and Aryaman; Indra, Brhaspati be kind, and Vishnu of the mighty stride. May the wind blow pleasantly for us, may Surya warm us pleasantly. Pleasantly, with a roar of thunder, may the God Parjanya send the rain on us. (V.S. 36:10)

dyauś śāntir antarikṣagum śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvagum śāntiś śāntir eva śāntis sā mā śāntir edhi ||

To the Sky be peace, to the atmosphere peace, to the Earth peace, to the waters and Plants be peace. To the Trees peace, to the All-Gods peace, peace to Brahma peace, may the entire Universe have peace , peace indeed peace—may I too experience that peace!

❖ Sets of clothes and gifts are exchanged to ratify the agreement.

dānam iti sarvāṇi bhūtāni praśagum santi |
all beings praise generosity
dānān-nāti duṣkaraṁ tasmāt dāne ramante ||
Nothing is harder than generosity there in that they rejoice.
dānaṁ yajñānāṁ varūthaṁ dakṣiṇā |
Charity is that which protects the sacrifice.

loke dātāragum sarva bhūtāny-upajīvanti ।
The givers of charity in this world nurture all beings.
dānena arātir apānudanta ।
Through charity all difficulties are overcome.
dānena dviṣanto mitrā bhavanti ।
Through charity enemies become friends.
dāne sarvaṁ pratiṣṭhitaṁ tasmāt dānaṁ paramaṁ vadanti ॥
Everything is established in generosity, therefore it is said to be the highest.

dhanam agnir dhanaṁ vāyur dhanaṁ sūryo dhanaṁ vasuḥ ।
dhanam indro bṛhaspatir varuṇaṁ dhanam astu te ॥

- The couple retire to dress.
- They return and prostrate to each other.
- Sumangalis come and bless the couple.
- Asirvadam

Paurānika Āśirvādam

śrī mahadbhyo namaḥ !

svasti mantrārthās satyās saphalās santu iti bhavanto mahānto 'nugṛhṇantu ॥ 1 ॥

asya muhūrtas sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 2 ॥

tal-lagna apekṣayā ādityādi navānām grahāṇāṁ ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 3 ॥

ye ye grahāś śubhetara-sthāneṣu sthitāḥ, teṣāṁ grahāṇāṁ śubha sthāna phala avāptir-asviti, bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 4 ॥

ye ye grahāḥ śubha-sthāneṣu sthitāḥ, teṣāṁ grahāṇām atiśayena ekādaśa śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 5 ॥

anayoḥ dampatyoḥ vedoktaṁ dīrghaṁ āyuṣyaṁ bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 6 ॥

anayoḥ dampatyoḥ gṛhe vasatāṁ dvipadāṁ catuṣpadāṁ nīroga śatāyuṣaṁ bhūyāditi bhavanto mahānto anugṛhṇantu ॥ 7 ॥

anayoḥ dampatyoḥ kṣema sthairya dhairya saurya vīrya vijaya āyur ārogya aiśvarya abhivṛddhiḥ bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 8 ॥

anayoḥ dampatyoḥ sarveṣāṁ devatānāṁ prasādena ca hitokta mahat aiśvarya āvāptiḥ ācandrārkaṁ vaṁśā vṛddhi bhūyād iti bhavanto mahānto anugṛhṇantu ॥ 9 ॥

anayoḥ dampatyoḥ āyur balaṁ yaśo varcaḥ paśavaḥ sthairyaṁ siddhir lakṣmīḥ kṣamā kāntis sadguṇā ānando nityotsavo nitya-śrī nitya-maṅgalaṁ ityeṣāṁ sarvadā

abhivṛddhir bhūyād iti bhavanto mahānto anugṛhṇantu || 10 ||

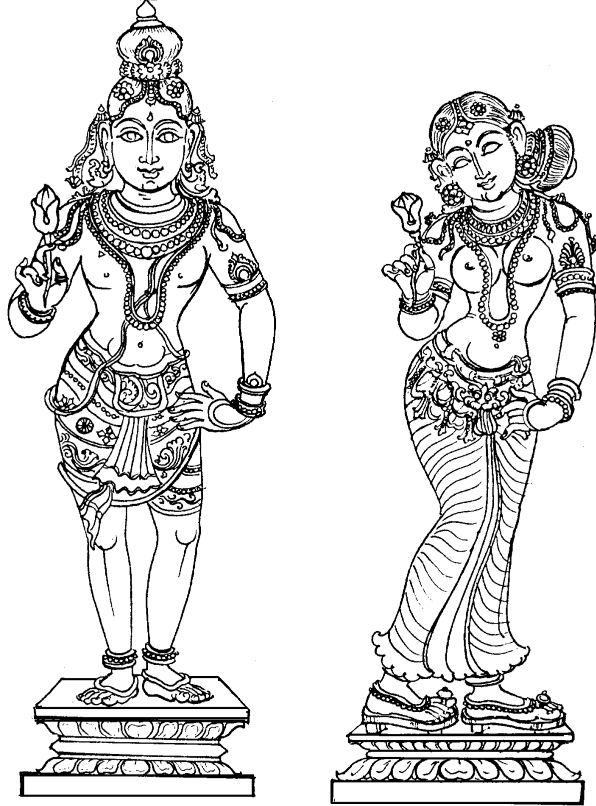
anayoḥ dampatyoḥ gṛhe dhana lakṣmī dhānya lakṣmī santāna lakṣmī saumya lakṣmī saubhāgya lakṣmī, gaja lakṣmī mokṣa lakṣmī aṣṭha lakṣmyāḥ sthiratara siddhiḥ iti bhavanto mahānto anugṛhṇantu || 11 ||

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu || 12 ||

deśo ayaṁ nir-upadravo astu | sarve janāḥ sukhino bhavantu || 13 ||

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 14 ||

- Vighneśvara udvāsanam - grha prīti dānam



VARA VṚTI KARMA – Inviting the Groom

(Tilak, Tika, Phaladāna)



❖ The bride's party goes to the groom's house and formally invites him.

Saṅkalpaḥ — Hariḥ oṁ tat sat ……… asyāṁ śubha tithau ___ *groom's*___ gotrotpannaḥ ___*groom*___ śarmaṇaḥ ___*bride's*___ gotrotpannayā ___*bride*___ nāmnyā yuvatī saha svakīya vivāha aṅga-bhūta pāṇigrahaṇārtha varaṇa grahaṇa karmaṇi śubhatā siddhyarthaṁ, gaṇapati kalaśa grahāṇāṁ sthāpanaṁ pūjānañca kariṣye ||

❖ Ganesha & Gauri puja, Navagraha Pūjā etc.

❖ Take a tray with clothes, coconut, rice, bananas, betel, dūrva, turmeric etc.

❖ Perform pūjā and tilak to the groom.

Vara-Saṅkalpaḥ — pūrvokta guṇa viśeṣana visiṣṭhāyāṁ asyāṁ śubha tithau ________ gotraḥ ___*dātā*_____ śarmā aham ________ gotrotpannayā ________ nāmnyāḥ vanitā vivāha aṅgabhūta pāṇigrahaṇa kartṛtvena ________ gotrotpannam ________ nāmakaṁ varaṁ supūjitaṁ ebhiḥ kuṁkumākta taṇḍula pūrita pātra śrīkhaṇḍa candana nārikela pūgi-phala haridrā dūrvā vastrādibhiḥ yathā śakti dravyaśca tvām ahaṁ vṛṇe ||

śubhe kāle'gni sānnidhye kanyāṁ snāte hyarogiṇi |
avyaṅge'patite'klībe dātā tubhyaṁ pradāsyāmi ||

In the auspicious time, in front of the sacred fire I shall bestow my daughter upon you, so long as you remain healthy, virtuous and virile.

❖ If the brother is the kartā then the following verse is recited:—

tasmin kāle'gni sānnidhye snātaḥ snāte hyarogiṇi |
avyaṅge'patite'klībe pitā tubhyaṁ pradāsyati ||

Dhātā — dāsyāmi x3 Varaḥ — oṁ svasti x 3

❖ The lagan Patrika can be read at this time.

Viśva-kalyāna Prārthana

śan-no mitra śaṁ varuṇaḥ | śan-no bhavatvaryamā | śan-na indro bṛhaspatiḥ | śan-no viṣṇur-urukramaḥ | śaṁ no vātaḥ pavatāṁ mātariśvā śaṁ nas-tapatu sūryaḥ | śaṁ naḥ kanikradad-devaḥ parjanyo abhi varṣatu ||

Gracious be Mitra unto us, and Varuna and Aryaman; Indra, Brhaspati be kind, and Vishnu of the mighty stride. May the wind blow pleasantly for us, may Surya warm us pleasantly. Pleasantly, with a roar of thunder, may the God Parjanya send the rain on us. (V.S. 36:10)

KANYĀVALOKANA PRAYOGAḤ

Invitation of the Bride.

(mūh-dekhnī, ṭharaunī, sagāi, kumkuma-ṭīkā)



- The groom's party together with their priest go to the girl's house.
- The girl is sat on an āsana facing the east.
- Perform usual preliminaries
- The āvaraṇa kartā takes a tray with clothes, jewelery, fruit, flowers, akṣata etc and says:

> maṅgalaṁ bhagavān viṣṇu maṅgalaṁ garuḍa-dhvajaḥ ।
> maṅgalaṁ puṇḍarīkākṣaṁ maṅgalāyatano harīḥ ॥

The Supreme Being Vishnu is auspicious, the Bearer of the Garuda pendant is auspicious, The lotus-eyed one is auspicious, Hari is the source of all auspiciousness.

- The kartā stands before the kanyā with the tray of clothes, jewels etc.
- His wife then garlands her
- Taking a coconut covered in turmeric and kumukum, flowers, betel, akṣata, and says:—

oṁ adya dattair ebhir vastrālaṅkārādi dravyaīh _______ gotrotpannena ___*groom*___ nāma vareṇa sahodvāhārtham ______ gotrotpannām ___*Bride* ___ nāmnīṁ tvāṁ santoṣayāmi tvaṁ santuṣṭā bhava ॥

Om, on this day may you ……………..of the clan …………. who are engaged to wed ……………. of the clan of …………… Be gratified with the presentation of these clothes and ornaments etc.

— he places it in her lap.

- Taking a red silk and gold scarf (chunni) he places it around her neck

ayi kanye anena āvaraṇa karmaṇā tvaṁ gāyatrī sāvitrī sarasvatī va subhagā bhūtvā surakṣitā bhava ॥

> sarva maṅgala māṅgalye śive sarvārtha śādike ।
> śaraṇye trayambake gaurī nārāyaṇī namo'stu te ॥

Bride's father says:—

> śubhe kāle'gni sānnidhye kanyāṁ snāte hyarogiṇi ।
> avyaṅge'patite'klībe dātā tubhyaṁ pradāsyāmi ॥

In the auspicious time, in front of the sacred fire I shall bestow my daughter upon you, so long as you remain healthy, virtuous and virile.

- Dakṣiṇa is then given to 2 priests and the bride and kartā bow to the brāhmins.
- āśirvādam

HARIDRĀ-TAILA ABHYAṄGA KARMA

(Mattikor & Haldwān)

A few days before the wedding, (usually the Friday evening before a Sunday wedding), the *Mattikor* (bringing of dirt), and the *Haridrā-Taila Abhyanga Karma* are performed at the boy's and girl's homes.

The ceremony varies from community to community in slight detail but the general format is as follows.

- The ceremony is usually held outside in the yard.
- The boy/girl sits on a low stool and Pūjā is done to Gauri-Ganesha, Prithivī, Kalaśa, Lakṣmī/Dīpa, Nava Grahā and Agni (Havan).
- The kankan with a tiny pen-knife is tied on the right wrist of the groom or bride. The other kankans are tied on the kalaśa, loṭa, grinding-stone, at the top of the bamboo stick with a flower and 5 mango leaves, and at the bottom to secure the banana plant, kusha grass to the bamboo.

For the Bride

- One sumaṅgalī drips five drops of oil onto the ground in front of the bride thinking of the five chaste ladies:—

  ahalyā draupadī sītā tārā maṇḍodarī tathā |
  pañca-kanyās smaren-nityaṁ mahāpātaka nāśanam ||

- She then touches those five drops, mixes them with some more oil and turmeric and smears it on the head, cheeks, hands and feet of the bride.
- It is customary for unmarried young ladies or small girls to touch the groom or bride with the Haldi, each 5 times – feet, thighs, shoulder/arms and cheeks.
- Afterwards, older married women give the groom or bride a "bath" with the Haldi-water.
- 2 sumaṅgalīs perform hārati and the bride retires to take a bath, dress and receive blessings.

For the Groom

- One sumaṅgalī drips seven drops of oil onto the ground in front of the groom thinking of the seven immortals:—

  aśvatthāmā balir vyāso hanumāñśca vibhīṣaṇaḥ |
  kṛpaḥ paraśurāmaśca saptaite cira-jīvinaḥ ||

- She then prays to them to bestow dīrgha āyuḥ on the groom.
- She then touches those seven drops mixes them with some more oil and turmeric and smears it on the feet, thighs, shoulder/arms and cheeks fo the groom and continue as for bride.
- 2 sumaṅgalīs perform hārati and the groom retires to take a bath, dress and receive blessings.

STAMBHĀROPAṆA VIDHIḤ

(māṇika-stambha sthāpanam, māṇḍhvo)

- ❖ The couple should each undergo the maṅgala snāna ceremony in their own homes.

Saṅkalpaḥ — harih oṁ tat sat .... asyāṁ śubha tithau ________ gotraḥ ________ śarmā/varma/gupta/dāsa ahaṁ asya ________ śarmaṇo mama putrasya asya ________ nāmnyāḥ devyā mama sutāyāḥ kariṣyamāṇa vivāha aṅga-bhūta stambhāropaṇaṁ maṇḍapa ācchādana ādikañca karma gaṇapatyādi pūjana pūrvakaṁ ahaṁ kariṣye ||

- ❖ Perform usual preliminaries with Gauri-ganeśa pūjā etc.
- ❖ The boy's/girl's mother places the soil brought on the Vedi and Bhūmī Pūjā is performed.
- ❖ In the Kalaśa invoke Bhū-devī

oṁ bhūrasi bhūmirasyāditir asi viśvadhāyā viśvasya bhuvanasya dhartrī | pṛthivīṁ yaccha pṛthivīn dṛguṁ ha pṛthivīṁ māhiguṁ sīḥ ||

āgaccha sarva kalyāṇi vasudhā loka-dhāriṇi |
uddhṛtāsi varāheṇa saśaila vanakānanā ||

ratnā-kare viṣṇunā tvaṁ dhṛtā-vārāha rūpiṇā |
āgaccha varade dhātri yajñe-smin śubha-dāyini ||

bhūmir bhūmim āgāt mātā-mātaram-apyagāt |
bhūyāṁ putraiḥ paśubhir yo no dveṣṭi sa naśyatu ||

sarvopacāra pūjanaṁ —

oṁ bhūr bhuvaḥ svaḥ pṛthivī kūrmānanta devatābhyo namaḥ ||

oṁ bhūmyai namaḥ | mahiṣyai | pṛthivyai | vasundharāyai | vāsavyai | hiraṇya-garbhinyai | samudravatyai | mahīdharaṇyai | visṇu-patnyai | vyāpinyai | dharāyai ||

sarva bīja samāyukte sarva ratnauṣadhī vṛte |
rūcire nandane devī vāsiṣṭhe ramyatām iha ||
tavopari kariṣyāmi maṇḍapaṁ sumanoharam |
kṣantavyaṁ ca tvayā devi sānukūlā mukhe bhava ||
nirvighnaṁ mama karmedaṁ yathā syāt tvaṁ tathā kuru ||

subrahmaṇya namaste'stu mahāpuruṣa pūrvaja ||

Bhūtotsādanam

apasarpantu te bhūtā ye bhūtā bhuvi samsthitāḥ |
ye bhūtā vighna-kartāras te naśyantu śivājñayā || 1 ||
apakrāmantu bhūtāni piśācās sarvato diśam |
sarveṣām avirodhena brahma karma samārabhe || 2 ||

bhūta preta piśācādya rākṣasā yakṣa guhyakāḥ |
sthānāt asmāt vṛjantvanyat svikaromi bhuvaṁ tvimāṁ || 3 ||
vetālāśca piśācāśca rākṣasāśca sarīsṛpāḥ |
apasarpantu te sarve caṇḍikāstreṇa tāḍitāḥ || 4 ||
yad atra saṁsthitaṁ bhūtaṁ sthānam āśritya sarvadā |
sthānaṁ tyaktvā tu tat sarvaṁ yatrasthaṁ tatra gacchatu || 5 ||

- ❖ Dig a hole for planting the stambha or prepare a pot for it.
- ❖ Wash it with water, anoint it with oil and turmeric, then wash again with water and stand it in the hole.
- ❖ Take akshata in the hand and recite the following:—

oṁ stambhas-tvaṁ nirmitaḥ pūrvaṁ yajñabhāgaḥ sureśvaraḥ |
stuto maṇḍapa rakṣārthaṁ pujāṁ puṣpādikāṁ tathā ||
gṛhītvā susthiro bhūtvā yajamānodayaṁ kuru ||

oṁ gartā dhiṣṭhātri vāsukine devāya namaḥ |
oṁ supratiṣṭhas-tvaṁ bhava vivāha avadhikālaṁ sthiro bhava |
vivāhyasyāyur vardhanas-tvaṁ sarva saukhya prado bhava ||

- ❖ Place akṣata, puṣpa, kumkuma, tāmbulam, turmeric and darbhān in the hole.
- ❖ Fill the hole with sand:—

oṁ stambhādhiṣṭhātri devāya namaḥ |
oṁ tvāṁ prārthaye hyahaṁ stambha lokānāṁ śānti dāyaka |
dehi me'nugrahaṁ stambha prasīda kuru suprabho ||

- ❖ Some people now do the *maṇḍapācchādana* or covering of the maṇḍapa.
- ❖ Four poles are planted in the ground and a cloth is tied over them.

KHAḌGA (SWORD) PŪJĀ[2]

Saṅkalpaḥ — harih oṁ tat sat …………… asyāṁ śubha tithau mama /asya kumārasya vivāha pūrvaṅge khaḍga pūjanaṁ aham adya kariṣye ||

- In the northern direction prepare a vedi – upon a wooden pīṭham place a red cloth and a pile of rice. In the rice draw a nine petalled lotus.
- On it, place the sword.
- Sprinkle it with water while reciting — oṁ huṁ phaṭ
- Make flower offerings on the 8 petals of the lotus beginning in the east:—

oṁ hāṁ devyai namaḥ |
oṁ hāṁ vāg-devyai namaḥ |
oṁ hāṁ pārvatyai namaḥ |
oṁ hāṁ kṛttikāyai namaḥ |
oṁ hāṁ mahā-lakṣmyai namaḥ |
oṁ hāṁ rakta-śaktyai namaḥ |
oṁ hāṁ kālyai namaḥ |
oṁ hāṁ caṇḍikāyai namaḥ |

- In the center:–

oṁ hāṁ vīra-śaktyai namaḥ |

- If time permits offer puja to all the above 9 shaktis

Khaḍga Śakti āvahanam

- Place some flowers and akshata on the sword:—

oṁ hāṁ khaḍgeśāsanāya namaḥ | oṁ hāṁ khaḍgeśa mūrtaye namaḥ |

Dhyānam

karavāḷa kapālāṣyaṁ dhṛta śārdūla vāsasam |
aṭṭahāsolasan cakraṁ karpūra mukha vāsinam ||
ratna-kuṇḍala keyūra jvalat pāvaka sannibham |
khaḍgeśaṁ bhāvayet devaṁ sarvabhiṣṭārtha siddhaye ||

- Offer 16 upacāras using the mūla mantra —

oṁ hāṁ khaḍgeśāya namaḥ ||

- Bathe it in the 5 nectars – milk, yoghurt, honey, ghee and sugar-water
- After the main pūjā invoke the shaktis and the bhairavas:—

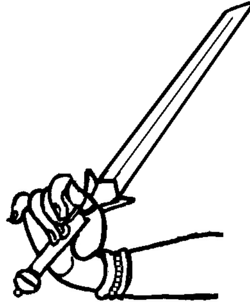
[2] Done mainly by Sindhis

oṁ hāṁ brāhmyai namaḥ |
oṁ hāṁ maheśvaryai namaḥ |
oṁ hāṁ kaḷamāryai namaḥ |
oṁ hāṁ vaiṣṇavyai namaḥ |
oṁ hāṁ vārāhyai namaḥ |
oṁ hāṁ mahendryai namaḥ |
oṁ hāṁ camuṇḍāyai namaḥ |
oṁ hāṁ vīra-bhadrāyai namaḥ |

- In the 8 directions around the khadga invoke the 8 bhairavas:—

oṁ hāṁ asitāṅga bhairavāya namaḥ |
oṁ hāṁ ruru bhairavāya namaḥ |
oṁ hāṁ caṇḍa bhairavāya namaḥ |
oṁ hāṁ krodhana bhairavāya namaḥ |
oṁ hāṁ unmatta bhairavāya namaḥ |
oṁ hāṁ kapāḷi bhairavāya namaḥ |
oṁ hāṁ bhīṣaṇa bhairavāya namaḥ |
oṁ hāṁ saṁhāra bhairavāya namaḥ |

- If you so desire you can also perform a simple homa using the mūla mantra as well as making offerings to all the shaktis and bhairavas.



HIRANYA ŚRĀDDHA [NĀNDĪ]

oṁ namo brahmaṇya devāya go-brāhmaṇa hitāya ca |
jagad-hitāya kṛṣṇāya govindāya namo namah ||

namo namaste govinda purāṇa puruṣottama |
idaṃ śrāddhaṃ hṛṣīkeśa rakṣatām sarvato diśaḥ ||

devatābhyaḥ pitṛbhyaśca mahā yogībhya eva ca |
namas svāhāyai svadhāyai nityam eva namo namaḥ ||

oṁ apavitraḥ pavitro vā sarvāvasthaṃ-gatopi vā |
yas-smaret puṇḍarikākṣaṃ sa bāhyābhyantaraś-śuciḥ ||

Saṅkalpaḥ — govinda x3 ……… _______ gotraḥ _______ śarmā ahaṁ mama svakīya putrasya/ kanyāyāḥ _______ nāma/nāmnīṁ śvaḥ /adya kariṣyamāna vivāhāṅgatvena sāṅgata-siddhi-dvārā śrī parameśvara prītyarthaṁ sāṅkalpikena vidhinā brāhmaṇa yugma bhojan paryāpta anna niṣkrayī bhūta yathā śakti hiraṇyena nāndī śrāddham aham kariṣye ||

On this auspicious day with the sanction of the Supreme Being and as service to Him alone, [in order to absolve myself of all sins and to please the Supreme Lord] I now perform the memorial rite to my ancestors through charity.

1. adya vivāha karmāṅga _______ gotra śrī ________ pitā śrī ________ pitāmaha śrī ________ prapitā-maha, ________ śrī ______________ vṛddha pitā maha |

2. _______ gotra śrī ________ (mātuḥ) pitāmahi-maha śrī ________ prapitā-mahi, ________ śrī vṛddha pitā mahi.

3. śrī ________ mātāmaha, śrī ________ pra-mātāmaha, śrī ________ vṛddha pramātāmaha.

4. śrī ________ mātāmahi, śrī ________ pra-mātāmahi, śrī ________ vṛddha pramātāmahi

sarveṣāṁ pitrunāṁ āvāhanārthaṁ asmin nāndi-śrāddhe darbha-maya brāhmaṇām sthāpanam kariṣye ||

Pāda Prakṣālanam

❖ Four kurcas are placed on 4 appropriate āsanas and water sprinkled on them.

1. satya-vasu saṁjñakā viśvedevā nāndī-mukhāḥ — oṁ bhūrbhuvas svaḥ | idaṁ vaḥ pādyaṁ pādāvanejanaṁ pāda-prakṣālanaṁ svāhā | sampadyatāṁ vṛddhiḥ ||

2. (paternal) svagotrāḥ mātṛ pitāmahī prapitāmahya nāndī mukhyaḥ — oṁ bhūrbhuvas svaḥ idaṁ vaḥ pādyaṁ pādāvanejanaṁ pāda-prakṣālanaṁ svāhā | sampadyatāṁ vṛddhiḥ ||

3. (paternal) svagotrāḥ pitr pitāmaha prapitāmahāḥ nāndī mukhāḥ — oṁ bhūrbhuvas

svaḥ | idaṁ vaḥ pādyaṁ pādāvanejanaṁ pāda-prakṣālanaṁ svāhā | sampadyatāṁ vṛddhiḥ ||

4. (maternal) dvitīya gotrāḥ mātāmaha pramātā-maha vṛddha pramātā-mahāḥ sapatnīkā nāndī mukhāḥ — oṁ bhūrbhuvas svaḥ | idaṁ vaḥ pādyaṁ pādāvanejanaṁ pāda-prakṣālanaṁ svāhā | sampadyatāṁ vṛddhiḥ ||

Āsanam

❖ Offer yava on the āsanam

1. satyavasu saṁjñakānāṁ viśveṣāṁ devānāṁ nāndī-mukhānāṁ oṁ bhūrbhuvas svaḥ idam āsanaṁ sukhāsanam svāhā namaḥ sampadyatāṁ vṛddhiḥ | nāndī-śrāddhe kṣaṇau kriyetāṁ | oṁ tathā prāpnutāṁ bhavantau prāpnuvāvaḥ ||

2. svagotrāṇāṁ mātṛ pitāmahī prapitāmahīnāṁ nāndī mukhānāṁ oṁ bhūrbhuvas svaḥ idam āsanaṁ sukhāsanam svāhā namaḥ sampadyatāṁ vṛddhiḥ | nāndī-śrāddhe kṣaṇau kriyetāṁ | oṁ tathā prāpnutāṁ bhavantau prāpnuvāvaḥ ||

3. svagotrāṇāṁ pitṛ pitāmaha prapitāmahānāṁ nāndī mukhānāṁ oṁ bhūrbhuvas svaḥ idam āsanaṁ sukhāsanam svāhā namaḥ sampadyatāṁ vṛddhiḥ | nāndī-śrāddhe kṣaṇau kriyetāṁ | oṁ tathā prāpnutāṁ bhavantau prāpnuvāvaḥ ||

4. dvitīya gotrāṇāṁ mātāmaha pramātāmaha vṛddha pramātāmahānāṁ sapatnīkānāṁ nāndī mukhānāṁ oṁ bhūrbhuvas svaḥ idam āsanaṁ sukhāsanam svāhā namaḥ sampadyatāṁ vṛddhiḥ | nāndī-śrāddhe kṣaṇau kriyetāṁ | oṁ tathā prāpnutāṁ bhavantau prāpnuvāvaḥ ||

Upacāra

❖ Offer gandha, puṣpa, dhūpa, dīpa, tāmbūla, yajñopavīta and vastra on the āsanam.

arcata prārcata priyam-edhaso arcata |
arcantu putrakā uta puraṁ na dhṛṣṇavarcata || idaṁ vo 'rcanaṁ

Gandham amī vaḥ sakuṁkuma karpūra aguru caṁpaka padmaka miśra gandhāḥ ||

Puṣpāni imāni puṣpāni śrī tulasī dalāni ca ||

Dhūpam ghrāṇa tṛpti arthaṁ ayaṁ vo dhūpaḥ ||

Dīpam avalokana arthaṁ ayaṁ vo dīpaḥ ||

Vastram ācchādana arthaṁ idaṁ vastram [yajñopavītaṁ darbhān vā]

Akṣata śeṣa upacāra artham ime akṣatāḥ

1. satyavasu saṁjñakebhyo viśvebhyo devebhyo nāndīmukhebhya idaṁ gandhādyarcanaṁ svāhā | saṁpadyatāṁ vṛddhiḥ ||

2. sva-gotrebhyo mātṛ pitāmahī prapitāmahībhyo nāndī-mukhebhya idaṁ gandhādyarcanaṁ svāhā | saṁpadyatāṁ vṛddhiḥ ||

3. svagotrebhyaḥ pitr pitāmaha prapitāmahebhyo nāndī-mukhebhyaḥ idaṁ gandhādyarcanaṁ svāhā | saṁpadyatāṁ vṛddhiḥ ||

4. dvitīya gotrebhyo mātāmaha pramātāmaha vṛddha pramātāmahebhyaḥ sapatnīkebhyo nāndī-mukhebhya idaṁ gandhādyarcanaṁ svāhā | saṁpadyatāṁ vṛddhiḥ ||

❖ The yajamāna touches the 4 trays with rice, dadhi, honey etc.:—

1. satyavasu saṁjñakebhyo viśvebhyo devebhyo nāndī-mukhebhyo yugma-rūpebhyaḥ — oṁ bhūrbhuvas svaḥ | imāni taṇḍulādīni svāhā ||

2. sva-gotrebhyo mātṛ pitāmahī prapitāmahībhyo nāndī-mukhebhyaḥ — oṁ bhūrbhuvas svaḥ | imāni taṇḍulādīni svāhā ||

3. sva-gotrebhyaḥ pitr pitāmaha prapitāmahebhyo nāndī-mukhebhyaḥ — oṁ bhūrbhuvas svaḥ | imāni taṇḍulādīni svāhā ||

4. dvitīya gotrebhyo mātāmaha pramātāmaha vṛddha pramātāmahebhyo saptanīkebhyo nāndī-mukhebhyaḥ — oṁ bhūrbhuvas svaḥ | imāni taṇḍulādīni svāhā |

Āma Dānam

❖ Taking water and coin in the hand the yajamana pours it out with the following:—

hiraṇya-garbha garbhasthaṁ hema bīja vibhāvasoḥ |
ananta puṇya phaladam ataś śāntiṁ prayaccha me ||

1. satya-vasu saṁjñakebhyo viśvebhyo devebhyo nāndī-mukhebhyo brāhmaṇa yugma bhojana paryāptam annaṁ tan niṣkrayī bhūtaṁ kiñcid hiraṇyaṁ dattam amṛta rūpeṇa svāha sampadyatāṁ vṛddhiḥ ||

2. svagotrebhyo mātṛ pitāmahī prapitāmahībhyo nāndī-mukhebhyaḥ brāhmaṇa yugma bhojana paryāptam annaṁ tan niṣkrayī bhūtaṁ kiñcid hiraṇyaṁ dattam amṛta rūpeṇa svāha sampadyatāṁ vṛddhiḥ ||

3. svagotrebhyaḥ pitr pitāmaha prapitāmahebhyo nāndīmukhebhyaḥ brāhmaṇa yugma bhojana paryāptam annaṁ tan niṣkrayī bhūtaṁ kiñcid hiraṇyaṁ dattam amṛta rūpeṇa svāha sampadyatāṁ vṛddhiḥ ||

4. dvitīya gotrebhyo mātāmaha pramātāmaha vṛddha pramātāmahebhyo saptanīkebhyo nāndīmukhebhyaḥ brāhmaṇa yugma bhojana paryāptam annaṁ tan niṣkrayī bhūtaṁ kiñcid hiraṇyaṁ dattam amṛta rūpeṇa svāha sampadyatāṁ vṛddhiḥ ||

❖ Offer a libation of water, milk, and barley —

1. oṁ satya vasu-saṁjñakā viśvedevāḥ nāndīmukhāḥ prīyantām ||

2. oṁ svagotrāḥ mātṛ pitāmahī prapitāmahyaḥ nāndīmukhyaḥ prīyantām ||

3. oṁ svagotrāṇāḥ pitr pitāmaha prapitāmahāḥ nāndī mukhāḥ prīyantām ||

4. oṁ dvitīya gotrāḥ mātāmaha pramātāmaha vṛddha pramātāmahāḥ saptanīkāḥ nāndī mukhāḥ prīyantām ||

Śāntiḥ Pāṭhaḥ

bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣibhir-yajatrāḥ ।
sthirair-aṅgais-tuṣṭuvāguṁ sastanūbhiḥ vyaśema devahitaṁ yadāyuḥ ॥

svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nas tārkṣyo ariṣṭanemiḥ । svasti no bṛhaspatir dadhātu ॥

dyauś śāntir antarikṣaguṁ śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ ।
vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvaguṁ śāntiś śāntir eva śāntis sā mā śāntir edhi ॥ oṁ śāntiś śāntiś śāntiḥ ॥

Dakṣiṇa Dānam

1. satyavasu saṁjñakebhyo viśvebhyo devebhyo nāndīmukhebhyo yugmarūpebhyaḥ kṛtasya nāndī śrāddhasya phala pratiṣṭhā siddhyartham imāṁ dakṣiṇāṁ ahaṁ sampradade ॥

2. svagotrebhyo mātṛ pitāmahī prapitā-mahībhyo nāndī mukhebhyaḥ kṛtasya nāndī śrāddhasya phala pratiṣṭhā siddhyartham imāṁ dakṣiṇāṁ ahaṁ sampradade ॥

3. svagotrebhyaḥ pitr pitāmaha prapitāmahebhyo nāndīmukhebhyaḥ kṛtasya nāndī śrāddhasya phala pratiṣṭhā siddhyartham imāṁ dakṣiṇāṁ ahaṁ sampradade ॥

4. dvitīya gotrebhyo mātāmaha pramātāmaha vṛddha pramātāmahebhyo saptanīkebhyo nāndīmukhebhyaḥ kṛtasya nāndī śrāddhasya phala pratiṣṭhā siddhyartham imāṁ dakṣiṇāṁ ahaṁ sampradade ॥

Prārthana

pitā me paramo dharmaḥ pitā me paramam tapaḥ ।
svargaḥ pitā me tat tṛptau tṛptam astyakhilaṃ jagat ॥

My father is my highest Dharma. My father is my highest asuterity. My father is my Heaven. On my father being satisfied, the whole Universe is satisfied.

mātā me paramo dharmaḥ mātā me paramam tapaḥ ।
svargaḥ mātā me tat tṛptau tṛptam astyakhilaṃ jagat ॥

mātaraṃ pitaraṃ caiva sākṣāt pratyakṣa devatām ।
jananyā varddhito deho janakena praposịtaḥ ।
tasmāt krtajña bhāvena bhūyo bhūyo namāmyaham ॥

mātā pitāmahī caiva tathaiva prapitāmahī ।
pitā pitāmahaścaiva tathaiva prapitāmahaḥ ॥
mātāmahas tatpitā ca pramātā mahakādayaḥ ।
ete bhavantu suprītāḥ prayacchantu ca maṅgalam ॥

āśiṣo me pradīyantāṁ pitaraḥ karuṇāmayāḥ ।
vedāḥ santatayo nityaṁ varddhantāṁ bāndhavā mama ।

pātāro me vivarddhantāṁ bahūnyannāni santu me |
yācitāras sadā santu mā ca yācāmi kañcana ||

Give me your blessings, O Merciful Ancestors. May my knowledge, progeny, and kinsmen always increase. May my benefactors prosper. May I have food in profusion. May many always importune of me, and may I not have to importune of any one.

Yajamānaḥ — nāndī-śrāddhaṁ saṁpanna | *dvijāḥ* — susapannam

vāje' vājevata vājino no̱ dhane'ṣu viprā amṛtā ṛtajñāḥ |

a̱sya madhva'ḥ pibata mā̱daya'dhvaṁ tṛ̱ptā yā'ta pa̱thibhi'r deva̱yānai'ḥ ||

yajamānaḥ — asmin nāndī-śrāddhe nyūnātirikto yo vidhiḥ sa upaviṣṭa brāhmaṇānāṁ vacanān nāndīmukha prasādāt ca sarvaḥ paripūrṇo'stu |

dvijāḥ — astu paripūrṇaḥ

yajamāna (with water in his hand) — anena kṛta nāndī śrāddhena nāndīmukhāḥ pitaraḥ karmāṅga devatāḥ prajāpatiśca prīyatām |

pramādāt kurvataṁ karma pracyavetādhvareṣu yat |
smaraṇād eva tad viṣṇos sampūrṇaṁ syād iti śrutiḥ ||

yasya smṛtyā ca nāmoktyā tapo yajña kriyādiṣu |
nyūnaṁ sampūrṇatāṁ yāti sadyo vande tam acyutam ||

mayā hiraṇyena kṛtaṁ abhyudayikaṁ saṁpannam | [susaṁpannam] ||

May this memorial rite to my ancestors done through these offerings be acceptable.

āśirvādaḥ | tadaṅga puṇyāhaṃ vācayet ||

HIRANYA ŚRĀDDHA [*Abbreviated*]

❖ Sit facing east and do ācamanam then recite:—

eko viṣṇur mahad bhūtaṁ pṛthak bhūtāny anekaśaḥ |
trīn lokān vyāpya bhūtātmā bhuṅkte viśvabhug avyayaḥ ||

namo brahmaṇya devāya go-brāhmaṇa hitāya ca |
jagad-hitāya kṛṣṇāya govindāya namo namaḥ ||

namo namaste govinda purāṇa puruṣottama |
idaṁ śrāddhaṁ hṛṣīkeśa rakṣa tvaṁ sarvadā ||

apavitraḥ pavitro vā sarvāvasthaṁ-gatopi vā |
yas-smaret puṇḍarikākṣaṁ sa bāhyābhyantaraś-śuciḥ ||

mama upāta + prītyarthaṁ varga dvaya pitṛṇām akṣaya tṛtyarthaṁ nāndī śrāddha hiraṇya-rūpeṇa adya kariṣye || apa upaspṛśya ||

asmin nāndī śrāddhe satyavasu saṁjñakānāṁ viśveṣāṁ devānāṁ prapitāmahī pitāmahī mātṛṇāṁ prapitāmaha pitāmaha pitṛṇāṁ sapatnīka mātuḥ prapitāmaha mātuḥ pitāmaha mātāmahānāṁ nāndīmukhānāṁ āvāhayāmi, sthāpayami ||

Upacārāḥ

sadevāḥ nāndīmukhāḥ pitaraḥ amī vo gandhāḥ |
imāni puṣpāṇi | tulasi dalāni ca | sakalāradhanais svarcitam ||

O Holy Gods and beatific forefathers, please accept this sandal paste and these flowers, I offer you all respects.

sadevāḥ nāndīmukhāḥ mātaraḥ amī vo gandhāḥ |
imāni puṣpāṇi tulasi dalāni ca | sakalāradhanais svarcitam ||

O Holy Gods and beatific fore-mothers, please accept this sandal paste and these flowers, I offer you all respects.

asmin nāndī śrāddhe satyavasu saṁjñakānāṁ viśveṣāṁ devānāṁ prapitāmahī pitāmahī mātṛṇāṁ prapitāmaha pitāmaha pitṛṇāṁ sapatnīka mātuḥ prapitāmaha mātuḥ pitāmaha mātāmahānāṁ nāndīmukhānāṁ tṛptyarthaṁ idaṁ hiraṇyaṁ [āmam] sadakṣiṇākaṁ satāṁbūlaṁ sopakaraṇaṁ pūrva pūjita brāhmaṇāya saṁpradade namaḥ | na mama ||

hiraṇya garbha garbhasthaṁ hema bīja vibhāvasoḥ |
ananta puṇya phaladam atha śāntiṁ prayaccha me ||

mayā hiraṇyena kṛtaṁ abhyudayikaṁ saṁpannam | [susaṁpannam] ||

SAMĀVARTANA PRAYOGAḤ

Snātaka go-dāna saṅkalpaḥ

hariḥ oṁ tat sat śubhe śobhane muhūrte ………. asyām śubha tithau ________ nakṣatre ________ rāśau jātasya ________ śarmanaḥ aham snātakatva adhikāra siddhaye imāṁ gāṁ go-pratyāmnāyī bhūtaṁ hiraṇyaṁ vā ācāryāya tubhyaṁ saṁpradade ||

vaṭu — "bho guro ahaṁ snāsye!" guru prativacanam — "snāhi!"

- Place all the items for taking bath, new clothes, shoes, earrings, umbrella, bamboo cane, mirror etc. to one side.

ācāryasya saṅkalpaḥ — hariḥ oṁ tat sat śubhe śobhane muhūrte ________ nakṣatre ________ rāśau jātasya ________ śarmanaḥ māṇavakasya snātakatva siddhaye samāvartana karma kariṣye ||

- Perform Gaṇeśa Pūjā and Puṇyāha-vācanam.
- The ācārya prepares the vedi

Agni-mukham

rāja-putra-nāma agniṁ sthapayāmi ||

- Ācārya then performs the rites of āghāra and ājyabhāga and then offers the following oblations:—

āhutayaḥ — oṁ antarikṣāya svāhā | vāyave | brahmaṇe |chandobhyo | prajāpataye | devebhyas | ṛṣibhyas | śraddhāyai | medhāyai | sadasas-pataye | anumataye | pṛthivyai | agnaye | dive | sūryāya | digbhyas | candramase | sviṣṭakṛte |

- The vaṭu then performs samidha-dānam:—

SAMIDHA-DĀNAM

oṁ agne suśravas suśravasaṁ mā kuru svāha || 1 ||
O Lord Agni make me a good listener

oṁ yathā tvaṁ agne suśravas suśruvā asi svāhā || 2 ||
Just as You O Lord Agni are a good-listener, so also may I be.

oṁ evaṁ māṁ suśravaś sauśravasaṁ kuru svāhā || 3 ||
Thus may I be made a good-listener among good listeners.

oṁ yathā tvam agne devānāṁ yajñasya nidhipo'si svāhā || 4 ||
Just as you O Agni are the guardian of the god's yajña treasure

oṁ evam ahaṁ manuṣyāṇāṁ vedasya nidhipa bhūyāsam svāhā || 5 ||
Thus may I become a guardian of the human's spiritual treasure in the form of the Vedas

oṁ agnaye samidham āhārṣaṁ bṛhate jātavedase yathā tvam agne samidhā samidhyasi evam aham āyuṣā medhayā vacasā prajayā paśubhir brahma-

varcasena samindhe jīva-putro mām ācāryo medhāvy aham asāny anirākariṣṇur yaśasvī brahma-varcasy annādo bhūyāsam svāhā || 6 ||

'To Agni I have brought a piece of wood, to the great Jātavedas. As you, Agni, are inflamed by wood, thus I am inflamed by life, insight, vigour, offspring, cattle, holy radiance. May my teacher be the father of living sons; may I be full of insight, not forgetful (of what I have learned); may I become full of glory, of splendour, of holy radiance, an enjoyer of food. Svāhā!

oṁ eṣā te agne samittayā vardhasva cā capyāyasva vardhiṣīmahi ca vayamāca pyāsiṣīmahi svāhā || 7 ||

To Agni I have brought a piece of wood, to the great Jātavedas. Through that piece of wood increase O Agni; through the study of the Veda (may) we (increase). Svāhā!'

- Warming his hands on the fire the lad should touch his face with each of the following mantras:—

  oṁ tanupā agne'si tanvaṁ ne pāhi || 1 ||
  oṁ āyurdā agne'syāyur me dehi || 2 ||
  oṁ varcodā agne'si varco me dehi || 3 ||
  oṁ agne yan me tanvā ūnaṁ tanma āpṝṇa || 4 ||
  oṁ medhāṁ me devas savitā ādadhātu || 5 ||
  oṁ medhāṁ me devi sarasvatī ādadhātu || 6 ||
  oṁ medhāṁ me'śvinau devāv ādhattāṁ puṣkara-srajau || 7 ||

- He should now touch each part of the body as mentioned below:—

  oṁ aṅgāni ca ma āpyāyantām |
  oṁ vāk ca āpyāyantām |
  oṁ prāṇaśca ma āpyāyantām |
  oṁ cakṣuśca ma āpyāyantām |
  oṁ śrotraṁ ca ma āpyāyantām |

- The following four mantras are chanted while applying the ashes of the sacred fire:—

  oṁ tryāyuṣaṁ jamadagneḥ (*forehead*)
  oṁ kaśyapasya tryāyuṣaṁ (*throat*)
  oṁ yad deveṣu tryāyuṣaṁ (*right shoulder*)
  oṁ tan no astu tryāyuṣaṁ (*heart*)

Abhiṣekam

- The vaṭu takes some water from the kumbha:—

oṁ ye apsvantar agnayaḥ praviṣṭhā gohya upa gohyā mayūkho manohā'skhalo virujas tanūdūṣir indriyahā tān vijahāmi yo rocanas tam iha gṛḥṇāmi ||

The fires that dwell in the waters; the fire which must be hidden, the fire which must be covered, the ray of light, the fire which kills the mind, the unwavering one, the pain-causing one, the destroyer of the body, the fire which kills the organs — that I now take away.

❖ The vaṭu sprinkles the water over himself:—

tena mām abhisiñcāmi śriyai yaśase brahmaṇe brahma-varcasāya ||

Therewith I besprinkle myself for the sake of prosperity, of glory, of holiness, of holy lustre.'

yena śriyam akṛṇutāṁ yenāva mṛśatāguṁ surām |
yenākṣyāv-abhyaṣiñcatāṁ yad vāṁ hṛdaśvinā yaśaḥ ||

By incentive with which you have created prosperity, by which you have touched surā, with which you have anointed the eyes, which is your glory, O Aśvins I besprinkle myself.

āpohiṣṭha 0

Mekhala-daṇḍa visarjanam

oṁ uduttamaṁ varuṇa pāśam asmad avādhamaṁ vi madhyamaṁ śrathāya |
athā vayam āditya vrate tavānāgaso aditaye syāma ||

Varuna, from the upmost bond release us, let down the lowest and remove the midmost. So in your holy rite, O Āditya may we be made sinless, for the sake of Aditi. (V.S. 12:12)

❖ Release the mekhala and place it together with the daṇḍa to one side.

Sūrya upasthānam

oṁ udyan bhrāja bhṛṣṇur indro marudbhir asthāt prātar yāvabhirasthād daśa-sanirasi daśa-saniṁ mā kurvāvidan mā gamaya ||

'Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the morning. You are a tenfold winner; make me a tenfold winner. Lead me to the attainment of renown.

oṁ udyan bhrāja bhṛṣṇur indro marudbhir asthāt divā yāvabhir asthācchata sanirasi śata-saniṁ mā kurvāvidan mā gamaya ||

Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in day-time. You are a hundredfold winner; make me a hundredfold winner. Lead me to the attainment of renown.

oṁ udyan bhrāja bhṛṣṇur indro marudbhir asthāt sāyaṁ yāvabhir asthāt sahasra sanirasi sahasra saniṁ mā kurvāvidan mā gamaya ||

Rising, bearing a shining spear, Indra stands with the Maruts; he stands with the gods who walk in the evening. You are a thousandfold winner; make me a thousandfold winner. Lead me to the attainment of renown.'[3]

❖ The vaṭu has a complete shave and bath and wears only shorts.

Aṅga sparśa

oṁ prāṇāpānau me tarpaya | (*nose*)
oṁ cakṣur me tarpaya | (*eyes*)
oṁ śrotram me tarpaya | (*ears*)

[3] In the Mantra the Pāraskara MSS. give bhrājabhṛṣṇuḥ and bhrājabhṛṣṭiḥ, and the Gobhila MSS. (Gṛhya III, 4) bhrājabhṛṣṭibhiḥ. Possibly the instrumental case is right. Böhtlingk and Roth propose to read bhrājadṛṣṭiḥ.

oṁ vāṅg me tarpaya | (*mouth*)

❖ Offer a libation to the pitaras — *apasavyam pitṛ tīrthena* —

oṁ pitaraḥ śundhadhvam | (apa upaspṛśya — Savyam)

oṁ sucakṣā aham akṣibhyāṁ bhūyāsaguṁ suvarcā mukhena |
suśrut karṇābhyāṁ bhūyāsam ||

May my sight remain good, may my face always be radiant, may my hearing remain good and prolific.

Vastra Dhāraṇam

❖ Wear a new garment

pari-dhāsye yaśo-dhāsye dīrghāyutvāya jaradaṣṭir-asmi |
śataṁ ca jīvāmi śaradaḥ purūcī rāyaspoṣām abhisam-vyayiṣye ||

Wearing this garment may I have fame and longevity, and may I attain to old age. May I live for an hundred autumns, enjoying well-being, prosperity and ever increasing my knowledge.

yaśasā mā dyāvā, prithivī yaśa-sendrā bṛhaspatī |
yaśo bhagaśca mā vindad-yaśo mā prati-padyatām ||

May the earth and heaven grant me fame. May the atmosphere grant me honour and glory.
May the sun enrich me with fame, and may fame always visit me."

Mālā Dhāraṇaṁ

❖ Holds the puṣpa-mālā:—

oṁ yā āharaj jamadagniś śraddhāyai medhāyai kāmayendriyāya |
tā ahaṁ pratigṛhṇāmi yaśasā ca bhagena ca ||

(The flowers) which Jamadagni the sage has brought for Sraddhā, for love, for the healthy senses, them I take with glory and with good fortune.

❖ Don the mālā:—

oṁ yad yaśo 'psarasām indraścakāra vipulaṁ pṛthu|
tena saṁgrathitās sumanasa ābadhnāmi yaśaso mayi ||

The exalted, far spreading glory, which Indra has created for the Apsarases, the flowers connected with that, I tie on to me, to bring me glory.

Upakaraṇa Dhāraṇam

❖ Wear the turban

oṁ yuvā su̱vāsā̱ḥ parivīta̱ ā gā̱t sa u̱ śreyān bhavati̱ jāyamānaḥ ||

❖ Wear the ornaments & earrings

oṁ alaṅkaraṇam asi bhūyo'laṅkaraṇaṁ bhūyāt |

❖ Apply kohl

om̐ vṛtrasyāsi kanīnakaś cakṣur dā asi cakṣur me dehi ||

- ❖ Look in a mirror

om̐ rociṣṇur asi ||

- ❖ Take an umbrella with the following:—

om̐ bṛhaspateś chadir-asi pāpmano mām antar dhehi,
tejasā yaśaso mām antar dhehi ||

You are Bṛhaspati's covering. Shelter me from all negativity. Do not shelter me from splendour and glory.

- ❖ Wear new shoes:—

om̐ pratiṣṭhe stho viśvato mā pātam ||

You are supports; protect me from all sides

- ❖ Take hold of a bamboo staff.

om̐ viśvābhyo mā nāṣṭrābhyas paripāhi sarvataḥ ||

From all powers of destruction protect me on all sides.

RAKṢA-BANDHANAM

Saṅkalpaḥ — hariḥ om̐ tat sat śubhe śobhane muhūrte ________ nakṣatre ________ rāśau jātasya ________ śarmanaḥ mama putrasya śvaḥ kariṣyamāṇa vivāha karmāṅgam̐ pratisarbandhana karma laghu-rūpena kariṣye ||

- ❖ Offer upacāras to the protective thread then recite the following mantras.

rakṣohano valagahano vaiṣṇavān kanāmīdha mahantaṃ valagam udhvapām iyanna samāno yaṃ asamāno nicakān edha me na bhadraṃ karomi yo nas samāno yo'samāno'rathīyati gāyatreṇa candasā 'vabhāḍo valagaḥ kiṃ atra bhadran tannau saha virāḍasi sapatnahā samrāḍasi bhrātṛvyahā svarāḍasya bhimāthihā viśvarāḍasi viśvāsān nāṣṭrānagum̐ hantā ||

I dig those which are of Vishnu, which slay the forces of Chaos, which neutralize the spell. Here do I cast out the spell which an equal or unequal has buried against us. Here do I overthrow him who equal or unequal is ill-disposed to us. The spell is overcome with the gayatri verse. What is here? Good. Let it be ours. You are the Ruler (Viraj,) slaying our rivals, You are the Ruler of all (Samraj) slaying our foes; you are the Self-ruler (Svaraj), slaying our enemies; you are the Ruler of the entire Universe (Vishvaraj) slayer of all destructive forces.

ye devāḥ puras sadogni netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyas svāhā ||
ye devāḥ dakṣiṇa sado yama netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyas svāhā ||
ye devāḥ paścāt sadas savitra netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyas svāhā ||
ye devāḥ uttaras sado varuṇa netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyas svāhā ||

ye devāḥ upariṣado bṛhaspati netrā rakṣohaṇas tenaḥ pāntu |
te no vantu tebhyo namastebhyas svāhā ||
agnaye rakṣoghne svāhā | yamāya rakṣoghne svāhā |
savitre rakṣoghne svāhā || varuṇāya rakṣoghne svāhā |
bṛhaspataye rakṣoghne svāhā ||

agnirāyuṣmāntsa vanaspatibhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
soma āyuṣmāntsa oṣadibhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
yajña āyuṣmāntsa dakṣiṇābhir āyuṣmān tena tvāyuṣā yuṣmantaṁ karomi |
brahma āyuṣmat tad brāhmaṇair āyuṣmat tena tvāyuṣā yuṣmantaṁ karomi |
devā āyuṣmantas te'mṛtenāyuṣmantas tena tvāyuṣā yuṣmantaṁ karomi |

Agni along with the Spirits of the forests is perpetual, by their vital power I bless you with longevity. Soma along with the healing herbs is perpetual; by their vital power I bless you with longevity. The institute of sacrifice along with the honorarium is perpetual; by the essential power of that, I bless you with longevity. The Vedas are eternal, and their sacred knowledge is eternal, by their essential power I bless you with longevity. The gods are long-lived, they possess the gift of immortality, by their immortality I bless you with longevity.

❖ Tie the thread to his wrist with the following mantra:—

yena baddho balirāja dānavendro mahābalaḥ |
tena tvāṁ pratibadhnāmi rakṣa mācala mācala ||

"I am tying on your hand this protective thread, with which the most powerful and generous King Bali himself was bound; O Raksha, don't fall away; don't fall away."

❖ He then wears two sacred threads.

YAJÑOPAVĪTA DHĀRAṆA KRAMAḤ

❖ Sit facing the east do ācamanam and aṅga-vandanam then hold the hands in brahmāñjali and repeat the saṅkalpam:—

Saṅkalpaḥ — asyāṁ śubha tithau śrauta smārta vihita nitya karma anuṣṭhāna yogyatā sidhyarthaṁ brahma teja abhivṛdhyarthaṁ yajñopavīta dhāraṇaṁ kariṣye ||

On this auspicious day with the sanction of the Supreme Being and as service to Him alone, in order to be ritually fit to perform all the daily rituals ordained by the Vedas and the Smritis, and to increase my Brahmic radiance I now don the sacrificial thread.

❖ Hold the sacred thread with the left hand over the pañcapātra and the right hand palm upwards towards the ceiling and recite the mantra:—

yajñopavīta dhāraṇa mahāmantrasya; para-brahma ṛṣiḥ [touch the forehead]
anuṣṭup chandaḥ [touch the mouth]
paramātma devatāḥ [touch the heart]
yajñopavīta dhāraṇe viniyogaḥ |

yajñopavītaṁ paramaṁ pavitraṁ prajāpater yat sahajaṁ purastāt |
āyuṣyaṁ agriyaṁ pratimuñca śubhraṁ yajñopavītaṁ balaṁ astu tejaḥ ||

This sacred thread, supremely holy, born with Prajapati of yore, conducive to long life, and excellent, wear this pure sacred thread; may it conduce to strength and vigour.

yajñopavīta yajñasya tvaṁ yajñopavītaṁ dhārayāmi.

- Wear the new thread.
- Repeat the following saṅkalpam and repeat the performance with a second thread.

Saṅkalpaḥ — asyāṁ subha tithau mama upāta ....। śrauta smārta vihita nitya karma anuṣṭhāna yojñatā sidhyarthaṁ gārhasthyārthaṁ dvitīya yajñopavīta dhāraṇaṁ kariṣye;

On this auspicious day with the sanction of the Supreme Being and as service to Him alone, in order to be ritually fit to perform all the daily rituals ordained by the Vedas and the Smritis, and to be established in the state of a householder I now don the second sacrificial thread.

- Don the second thread.
- Repeat the following sloka and then remove the old thread:—

upavītaṁ bhinna tantuṁ jīrṇaṁ kaśmala dūṣitam ।
visrajāmi punar brahma varco dīrghāyur astu me ॥

I now again discard this old sacrificial thread, thread-bare, worn, and stained, may I attain brahmic radiance and longevity O Brahma.

- Repeat acamanam twice.
- The ācārya then performs the abhyudayam
- Recite the anuśāsanam

Anuśāsanam

vedam anūcyācāryo'ntevāsinam anuśāsti । satyaṁ vada । dharmaṁ cara । svādhyāyān mā pramadaḥ । ācāryāya priyaṁ dhanam āhṛtya prajātantuṁ mā vyavacchetsīḥ । satyān na pramaditavyam । dharmān na pramaditavyam । kuśalān na pramaditavyam । bhūtyai na pramaditavyam । svādhyāya pravacanābhyāṁ na pramaditavyam ।

1. Having taught the Vedas, the teacher thus instructs the pupil: — Speak the truth. Practise Dharma. Do not neglect the study of the Vedas. Having brought to the teacher the gift desired by him, enter the householder's life and see that the line of progeny is not cut off. Do not deviate from the truth. Do not deviate from dharma. Do not neglect personal welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas.

deva pitṛ-kāryābhyāṁ na pramaditavyam । mātṛ devo bhava । pitṛ devo bhava । ācārya devo bhava । atithi devo bhava ।

Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your father as God. Treat your teacher as God. Treat your uninvited guest as God.

yāny-anavadyāni karmāṇi । tāni sevitavyāni । no itarāṇi । yāny-asmākaguṁ sucaritāni । tāni tvayopāsyāni । no itarāṇi ॥ ye ke cāsmac-chreyāguṁso brāhmaṇāḥ । teṣāṁ tvayā'sanena praśvasitavyam ।

Whatever deeds are irreproachable, these are to be performed — not others. Whatever good works have been performed by us, those should be performed by you — and not others. Those Brahmins who are superior to us [because of their learning and irreproachable conduct] — you should venerate by offering them seats.

śraddhayā deyam । aśraddhayā’deyam । śriyā deyam । hriyā deyam । bhiyā deyam । saṁvidā deyam ॥

Whatever is to be given should be given with conviction, not without conviction — according to one’s means, with modesty, with fear, with empathy, with mindfulness.

atha yadi te karma vicikitsā vā vṛtta vicikitsā vā syāt । ye tatra brāhmaṇāḥ sammarśinaḥ । yuktā āyuktāḥ । alūkṣā dharma kāmās syuḥ । yathā te tatra varteran । tathā tatra vartetāḥ ॥ athābhyākhyāteṣu । ye tatra brāhmaṇās sammarśinaḥ । yuktā āyuktāḥ । alūkṣā dharma kāmās syuḥ । yathā te tatra varteran । tathā tatra varetāḥ ॥ eṣa ādeśaḥ । eṣa upadeśaḥ । eṣā vedopaniṣat । etad-anuśāsanam । evam-upāsitavyam । evam-ucaitad-upāsyam ॥

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning right conduct, you should conduct yourself in such matters as brahmins would conduct themselves — brahmins who are knowledgeable (competent to judge), who of their own accord are devoted to virtuous acts and are not urged to their performance by others, and who are not severe, but are lovers of dharma. This is the commandment. This is the teaching. This is the secret wisdom of the Vedas. This is the mandate. This you should follow. This alone should be observed.

- The snātaka wearing turban, ear-rings, a garland, shoes and holding an umbrella walks in a eastern or northern direction.

Kāśi Yātra

vara —

carito brahmacaryo’haṁ kṛtau vrata catuṣṭayaḥ ।
kāśi yātraṁ gamiṣyāmi anujñām dehi me śubhāṁ

I have completed my studies and have performed the four vows of a religious student. I now wish to undertake a pilgrimage to Kāśi — please give me your permission.

kanyā-pitā —

sālaṅkārāṁ mama sutām kanyāṁ dāsyāmi te dvijā ।
pāniṁ gṛhītvā sāgninas tvaṁ gaccādyāgaccha mad gṛham ॥

O twice-born one! I shall give you my well-adorned daughter, please come to my house and take her hand in the presence of the sacred fire.

GAURI PŪJĀ VIDHIḤ

Saṅkalpaḥ — pūrvokta guṇa viśeṣaṇa visiṣṭāyāṁ asyāṁ śubha tithau ________ nakṣatra jātāḥ ________ ahaṁ mama vivāha saṁskāra aṅga-bhūta śrī maṅgala gaurī kṛpā-kaṭākṣa siddhi arthaṁ sarva saubhāgya samṛddhaye dīrgha sumaṅgalya prāpti arthaṁ sarva abhiṣṭa siddhi arthaṁ maṅgala gauri pūjanaṁ kariśye ||

om on this auspicious day I …………………… born on …………………… nakshatra, as an ancillary to my marriage sacrament, to achieve the grace of the goddess Gauri in order to increase my well-being and for the attainment of perpetual auspiciousness and for the annulment of all inauspiciousness, for the fulfilment of my goals I now worship the goddess Mangala Gauri .

Dhyānam

gaurīṁ suvarṇa varṇābhāṁ suvarṇa padma nivāsinīm |
pāśāṅkuśā-dharāṁ bhūtī dharāṁśca śiva-vallabhāṁ

O Gauri, Beloved of Lord Siva, of golden hue, dwelling within the golden lotus of the mind, wielding the noose of attachment, and the goad of motivation, the substrata of all being.

harānvitaṁ indu-mukhiṁ sarvābharaṇa bhūṣitām |
vimalāṅgiṁ viśālākṣīṁ cintayāmi sadā śivām ||

I contemplate and visualize the Most Auspicious Goddess, Immaculate, with a face as beautiful as the moon, and bedecked with ornaments.

1. āvāhanam

devi devi samāgaccha prārthaye'haṁ jagan maye |
imaṁ mayā kṛtaṁ pūjāṁ gṛahāṇa surasattame ||

I implore you to come here O mother of the universe, O Principle of the cosmic forces accept this worship that I offer.

2. āsanam

bhavānī tvāṁ mahadevī sarva saubhāgya dāyinī |
aneka ratna samāyuktaṁ āsanaṁ pratigṛhyetām ||

O Great Goddess you are the bestower of all providence, please accept this bejewelled seat that I am offering.

3. pādyam

sucāru śītalaṁ divyaṁ nāna gandha suvāsitām |
pādyaṁ gṛhāṇa deveśī mahā devī namo'stu te ||

Beautiful, cool, and divine scented with various perfumes, I offer water for your feet, please accept it, salutations to you.

4. arghyam

śrī pārvatī mahābhāge śaṅkara priya bhāminī |
arghyaṁ gṛhāṇa kalyāṇi bhartrā saha pativrate ||

Sri Parvati, most fortunate One, the beloved consort of Siva please accept this libation, along with your husband O Auspicious One.

5. ācamanam

gaṅga toyaṁ samānītaṁ suvarṇa kalaśe sthitam |
ācamyatāṁ mahābhāge rudreṇa sahite'nagha ||

O Immaculate One, I offer you along with your husband water for sipping, brought from the Ganges in vessels of gold,

6. madhuparkam

dadhi madhvājya samāyuktaṁ śarkara kṣīra saṁyutam |
madhuparkaṁ gṛhānedaṁ arpayāmi śiva-priye ||

O Beloved of Siva, I offer this drink comprised of curd, honey, butter, sugar and milk, please accept it

7. snānam

paya kṣīra ghṛtair miśraṁ śarkara madhu saṁyuktam |
pañcāmṛta snānam idaṁ gṛhāna paramesvarī ||

O Lady of the Universe, I offer you five substances for bathing; milk, curd, ghee, sugar and honey, please accept it.

8. vastram

rakta vastra dvayaṁ devī tubhyaṁ dāsyāmi pārvatī |
candramauḷi priye devī sadā me varadā bhava |

I offer you O Goddess Parvati, a dual garment of red; O Beloved of Lord Siva please be propitious to me always.

9. māṅgalyam

māṅgalya maṇi saṁyuktaṁ mukta phala samanvitam |
datta maṅgal sūtraṁ te gṛhāṇa śiva vallabhe ||

O Beloved of Lord Siva, I offer you this auspicious necklace, studded with jewels and pearls, please accept it

10. gandham

karpūra kuṁkumair yuktaṁ haridrādi samanvitam |
kastūrika samāyuktaṁ candanaṁ pratigṛhyetām ||

Please accept these unguents, camphor, saffron, kasturi tumeric mixed with sandal paste

11. kuṁkum

haridrā kuṁkumaṁ caiva sindūraṁ kajjalaṁ tathā |
saubhāgya dravya saṁyuktaṁ gṛhāṇa paramesvarī ||

I offer you cosmetics, tumeric, saffron, and sindur, and kajal, please accept them O Lady of the Universe.

12. puṣpam

jāji pannāga mandāra ketakī caṁpakāni ca |
puṣpāṇi tava pujārthaṁ arpayāmi sadā śive ||

I offer you various flowers in worship O Auspicious Goddess, Jaji, pannaga, mandara, ketaki and champak.

kātyāyanyai namaḥ | umāyai | bhadrāyai | haimavatyai | īśvaryai | bhavānyai | sarvapāpaharāyai | mṛḍānyai | caṇḍikāyai | girijāyai | brāhmyai | māheśvaryai | kaumāryai | vaiṣṇavyai | varāhāyai | indrāṇyai | cāmuṇḍāyai | dākṣāyaṇyai |

pārvatarājaputryai | candraśekharapatnyai | sarvopadravanāśinyai | śrī maṅgalagauryai namaḥ ||

13. dhūpam

vanaspati rasodbhūto gandhāḍyo gandhaḥ uttamaḥ |
āghreyaḥ sarvedevānāṁ dhūpo'yaṁ pratigṛhyatām ||

Please accept this incense made from the best scents of the forest, it is most acceptable to all the deities

14. dīpam

sājyaṁ trivarti saṁyuktaṁ vahninā yojitaṁ mayā |
dīpaṁ gṛhāṇa deveśī trailokya timirāpaha ||

With ghee and three wicks I have arranged a lamp, please accept this light, O Devi and remove the ignorance pervading the three worlds.

15. naivedyam

śarkara khaṇḍa khādyāni dadhi kṣīraṁ ghṛtāni ca |
āhāra bhakṣya bhojaṁ ca naivedyaṁ pratigṛhyatām ||

With sugar, roots and other edibles, with curds, milk and ghee, the most tasty victuals I have prepared, please accept them.

16. tāmbūlam

pūgīphala samāyuktaṁ nāgavallī dalairyutam |
elādi cūrṇa saṁyuktaṁ tāṁbūlaṁ pratigṛhyatām ||

Please accept this betel; betel nuts and leaves together, with the powder of cardamon and other spices.

17. nīrājanam

karpūrakaṁ mahādevi raṁbhodbhūtaṁ ca dīpakam |
maṅgalārthaṁ idaṁ dīpaṁ gṛhāṇa sureśvarī ||

O Lady of the gods please accept this auspicious lamp, a camphor flame in a celestial lamp O Mahadevi!

18. puṣpāñjaliḥ

sarva maṅgala māṅgalye śive sarvārtha śādike |
śaraṇye trayambake gauri nārāyaṇī namostu te ||

19. namaskāraḥ

namaste girije devī namaste lokanāyakī |
namaste sarva pāpaghni maṅgalgaurī namo'stu te ||

VARA GAMANA PRAYOGAḤ

(Departure of the Groom)

- The groom takes bath and gets dressed.
- Place the turban, sehra and dupaṭṭa on a cauki
- Ganeśa pūjā, kalaśa pūjā, navagraha prārthana
- Sprinkle the above items with water from the kalaśa

- Taking the dupaṭṭa recite the following and drap it around his neck

oṁ yaśasā mā dyāvā-pṛthivī yaśasendrā bṛhaspatīḥ |
yaśo bhagaśca mā vidad yaśo mā pratipadyatām ||

- Pick up the garland:—

oṁ yaṁ adaraj jamadagniḥ śraddhāyai medhāyai kāmāyendriyāya |
tāṁ ahaṁ pratigṛhṇāmi yaśasā ca bhagena ca ||

- wearing of garland:—

oṁ yad yaśo 'psarasām indraścakāra vipulaṁ pṛthu |
tena saṁgrathitās sumanasa ābadhnāmi yaśaso mayi ||

- Wearing of turban:—

oṁ yuvā suvāsāḥ parivīta ā gāt sa u śreyān bhavati jāyamānaḥ ||

'A youth, well attired, dressed came hither (R.V. 3:8:4)

- Wearing of sehra:—

maṅgalaṁ bhagavān viṣṇu maṅgalaṁ garuḍa-dhvajaḥ |
maṅgalaṁ puṇḍarīkākṣaṅ maṅgalāyatano harīḥ ||

The Supreme Being Vishnu is auspicious, the Bearer of the Garuda pendant is auspicious, The lotus-eyed one is auspicious, Hari is the source of all auspiciousness.

- As the groom sets out recite the following —

prācyāṁ rakṣatu govinda āgneyāṁ garuḍa-dhvajaḥ |
yāmyāṁ rakṣatu varāho narasiṁhas-tu-nairṛte ||

vāruṇyāṁ keśavo rakṣet vāyavyāṁ madhusūdanaḥ |
uttare śrīpate rakṣet aiśanyāṁ hi gadā-dharaḥ ||

ūrdhvāṁ govardhano rakṣet adhaśca trivikramaḥ |
evaṁ daśa diśo rakṣet vāsudevo janārdanaḥ ||

VIVĀHA PRAYOGAḤ

Dvāra Pūjā

(Reception of the Groom's party).

oṁ viśvāni deva savitur duritāni parā suva | yad bhadraṁ tanna āsuva ||

Send us this day O Savitar, prosperity with progeny, drive from us the nightmare. O God Savitar, drive away from us all sorrow and misfortune, and send us all that is for our good. (R.V. 5:82:4-5)

agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |
yuyodhyasmaj-juhurāṇam eno bhūyiṣṭhānte nama uktiṁ vidhema ||

O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto you.

Milini

(The various relatives meet and greet and garland each other)

saṁ gacchadhvaguṁ saṁ vadadhvam saṁ vo mānāguṁsi jānatām ||
devā bhāgaṁ yathā pūrve sañjānānā upāsate ||

Meet together, talk together, let your minds comprehend in harmony; In like manner as the ancient gods concurring, accepted their portion of the sacrifices.

samāno mantras samitis samānī samānaṁ manas-saha cittam eṣām |
samānaṁ keto abhisaguṁ rabhadhvam | saṁjñānena vo haviṣā yajāmahe ||

May you pray together in harmony, may you strive for common goals with a common purpose, may you have associated desires. I repeat for you a common prayer, I offer for you a common oblation.

samānī va ākūtiḥ | samānā hṛdayāni vaḥ |
samānaṁ astu vo mano yathā vas susahā 'sati ||

United be your intention, united be your hearts, united your thoughts, so that there may be a thorough harmony among you.

- The mother of the bride welcomes the groom, anoints his forehead with chandan, kumkum and akṣata and places a garland around his neck:—

āyur ārogya aiśvaryaṁ yaśas tejo jvalāmatiḥ |
ārya putro bhavas tejas tilakena kṛtena te ||

O noble son, with this tilak may you have longevity, health, excellence, radiance, and blazing intellect!

kastūrī tilakam lalāṭa paṭale, vakṣasthale kaustubham |
nāsāgre nava-mauktikam kara- tale, veṇuṁ kare kaṇkaṇam ||
sarvāṅge hari candanam sulalitam, kanṭhe ca muktā-vaḷi |
gopa-strī pariveṣṭito, vijayate gopāla chūḍā-maṇiḥ ||

PARACHAN (Gujerāti)

- ❖ The Groom now proceeds towards the entrance of the hall where the bride's mother and other female relatives welcome him with the "*parachan*" ceremony.
- ❖ She puts a Tika on his forehead, throws 4 flour-balls in the 4 directions, does āratī, circles a lota with water over his head 3 times, and then pours a little on the ground.
- ❖ Various ceremonies are conducted by the women according to regional and familial customs.
- ❖ She then gives him a monetary gift. The other women do likewise.

JANVĀS

- ❖ The bride's father escorts his sambandhi, the groom and other relatives to the Janvās — a place of rest provided by the bride's father for the wedding party (groom and barāt) who may be in need of refreshment after a long journey.
- ❖ The Pandit representing the bride's father welcomes them and recites appropriate verses, one of which says:

etat sabhāntargata paṇḍitāgre vaktum samarthāpi na bhāratī me tathāpi śrīmad-bhavataḥ prasādāt dhavīmi padmam khalu dhāṣṭaryato'ham ||

vadanti lokāh suta janma harṣadam tathāpi kanyā janireva śasyate | yadastartha dvija vaṁśa ketavaḥ samā-gatā mukti padasya hetava ||

"Respectable and honoured sambandhi and friends, I welcome you. In such a wise and learned assembly I find myself incapable of speaking. With your leave I say a few words. The whole world says that one should rejoice at the birth of a son.

But I say to you that the birth of a daughter is an occasion equally for rejoicing, for is it not that because of the birth of a daughter that today all these educated and honourable persons have come to my humble abode? We are indeed lucky to have your company."

- ❖ The Pandit representing the groom's side will reply appropriately.
- ❖ The bride's father then places the food and drink in his sambandhi's hands.
- ❖ After consecration by the Pandit, he feeds the groom and offers him something to drink.
- ❖ The groom's party is led to the pandal by the bride's parents and they take their seats.

Preliminaries

- ❖ The brāhmins perform the usual preliminaries.
- ❖ The bride's priest performs a Ganesha/Gaurī puja.

Saṅkalpaḥ — asyāṁ śubha tithau, asya yajamānasya upāta samasta durita-kṣaya dvārā, śrī parameśvara prītyarthaṁ asya vivāha saṁskāra nirvighnena parisampātyartham ādau gaurī-vighneśvara pūjāṁ kariṣye ||

Kaṅkaṇa Dhāraṇam

❖ A protective red thread is tied to his right wrist if not done the previous day:—

yena baddho bali-rāja dānavendro mahā-balaḥ |
tena tvāṁ pratibadhnāmi rakṣa mā cala mā cala ||

"I am tying on your hand this protective thread, with which the most powerful and generous King Bali himself was bound; O Raksha, don't fall away; don't fall away."

Laghu Vara Pūjā

(Reception of the Groom)

❖ The bestower stands and faces east the groom faces north:—

Saṅkalpaḥ — oṁ pūrvokta guṇa viśeṣaṇa visiṣṭhāyām asyāṁ śubha tithau sakala śāstra śruti smriti purāṇokta phala-prāpti-kāma dharma-artha kāma mokṣārthāya adyāham ___*dātā's name*___ vivāha karmaṇi mama gṛhe samāgatāya snātakāya viṣṇu svarūpāya varāya kaṇyā-dānāṅga bhūtam madhu-parkeṇa arcayisye ||

Bestower — sādhu bhavān astām arcayiṣyāmo bhavantam || arcaya ||

❖ The bestower hands the groom a bunch of kusha grass:—

1. āsanam

Bestower — viṣṭaro viṣṭaro viṣṭaraḥ pratigṛhyetām |
mahā-viṣṇu svarūpasya varasya idaṁ te āsanam ||

❖ The groom places it under his feet.
❖ The bestower either washes the groom's feet or simply sprinkles water on them.

2. pādyam

Bestower — oṁ pādyo pādyo pādyam pratigṛhyetām |

tad viṣṇoḥ paramaṁ padaguṁ sadā paśyanti sūrayaḥ |
divīva cakṣur-ātatam ||

The nitya suris evermore behold that loftiest place where Vishnu is, Laid as it were an eye in heaven.

tad viprāso vipanyavo jāgṛvāguṁ sas samindhate |
viṣṇor yat paramaṁ padam ||

This Vishnu's station most sublime, the singers ever vigilant, Lovers of holy song light up. (Rig.V. 1:22: 16-21)

❖ The bestower offers the groom water to wash his hands:—

3. arghyam

Bestower — oṁ argho argho arghaḥ pratigṛhyetāṁ |

❖ The bestower offers the groom water to sip 3 times:—

4. ācamanīyam & aṅga-sparśa

Bestower — oṁ ācamaniyam x 3 pratigṛhyetāṁ

oṁ amrito pastaraṇamasi svāhā |
oṁ amritā pidhā-namasi svāhā |
oṁ satyam yaśaś śrīrmayi śrīś śrayatām svāhā |
oṁ hasta prakṣālanam samarpayāmi — govindāya namaḥ |

❖ The groom is given some water in his left hand, he dips the joined ring-finger and thumb of his right hand in the water and touches the respective limbs:—

oṁ vāṅg me āsye'stu (*mouth*)
oṁ nasor me prāṇo'stu (*the nostrils*)
oṁ akṣṇor me cakṣur-astu (*the eyes*)
oṁ karṇayor me śrotram astu (*the ears*)
oṁ bāhvor me balam astu (*the shoulders*)
oṁ ūrvor me ojo'stu (*the knees*)
oṁ ariṣṭāni me'ṅgāni tanus tanvā me saha santu || *(sprinkles whole body)*

5. madhu-parkam

Bestower — madhuparko-madhuparko-madhuparkaḥ pratigṛhyetām

❖ The bestower offers the groom the *madhu-parkam*.
❖ The groom takes the vessel – joins his thumb and ring-finger, mixes it 3 times and then tastes it 3 times and puts the rest aside:—

madhuvātā ṛtāyate madhu kṣaranti sindhavaḥ |
mādhvīrnas-santvoṣadhīḥ ||
madhu naktam utoṣasi madhumat pārthivagum rajaḥ |
madhu dyaur astu naḥ pitā ||
madhu mānno vanaspatir madhumāgum astu sūryaḥ |
mādhvīr gāvo bhavantu naḥ ||

To the pious the winds blow sweet, the streams are sweet; be sweet to us the plants.
Sweet is the night, and sweet at dawn the air of the earth, sweet be the sky our father.
Sweet to us be the Lord of the forest, sweet the sun, sweet be the cows to us. (RV.1.90.6)

6. go-dānam

❖ Bestower — Symbolically offers the groom a cow in the form of a coconut:—

go-go-goḥ pratigṛhyetām |

❖ He rolls the coconut to one side:—

praṇuvocam cikiteṣu janāya | mā gām anāgām aditim vadhiṣṭa |

utsṛjyata pibatu udakam tṛṇāni attu ||

To the people who understand me I say; "do not kill the cow which is Aditi!" Let her drink water, let her eat grass !

❖ Taking a tray with fruit, flowers, gifts, ring etc. the bestower says:—

Saṅkalpaḥ — evaṁ pūrvoktā guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha tithau śrī parameśvara prītyarthaṁ kariṣyamāṇa vivāha saṁskāra karmaṇi ________ gotra ________ utpanna nāma āryaḥ viṣṇu svarūpiṇaṁ varaṁ mama sutā saṁpradāna prati-grāhaka-tvena tvāṁ vṛṇe ||

On this auspicious day, characterised by the afore-mentioned Astrological parameters in order to invoke the Grace of the Supreme Lord in the nuptial rites about to be performed I invite you .... as the embodiment of Lord Vishnu to wed my daughter.

Vara — vṛtosmi — I accept

Vara Vastra-dānam

pari-dhāsye yaśo-dhāsye dīrghāyutvāya jaradaṣṭir-asmi |
śataṁ ca jīvāmi śaradaḥ purūcī rāyas-poṣam abhisam-vyayiṣye ||

yaśasā mā dyāvā prithivī yaśa-sendrā bṛhaspatī |
yaśo bhagaśca mā vindad-yaśo mā prati-padyatām ||

May the earth and heaven grant me fame. May the atmosphere grant me honour and glory. May the sun enrich me with renown, and may I enjoy perpetual fame."

Vadhu Āgamanam

❖ The bride now makes her entrance accompanied by her bridal party.
❖ She approaches the pandal and meets the groom outside.
❖ In some communities a curtain (*antar-paṭha*) is held between the couple.

Maṅgalāṣṭhakam

śrīmat paṅkaja viṣṭarau hari-harau vāyur mahendro'nalaḥ
candro bhāskara vittapāla varuṇā pretādhipāḍyā grahāḥ |
pradyumnau nala kubarau sura-gajaś-cintāmaṇiḥ kaustubhaḥ
svāmī śakti-dharaśca lāṅgala-dharaḥ kurvantu vo maṅgalam || 1 ||

gaurī śrī-kula-devatā ca subhagā bhūmīḥ prapūrṇā śubhā
sāvitrī ca sarasvatī ca surabhis satyāvratā'rundhatī |
svāhā jāmbhavatī ca rukma-bhaginī duḥsvapna pradhvaṃśinī
veḻā cāmbu-nidhes sa-mīna makara kurvantu vo maṅgalam || 2 ||

gaṅgā sindhu sarasvatī ca yamunā godāvarī narmadā
kāverī sarayu mahendra-tanayā carmaṇvatī vedikā |
kṣiprā vetra-vatī mahā-sura-nadī khyātā ca yā gaṇḍakī
pūrṇaḥ puṇya-jalais samudra sahitā kurvantu vo maṅgalam || 3 ||

lakṣmī kaustubha pārijātaka surā dhanvantariś-candramā
dhenuḥ kāmadhughā sureśvara gaja rambhā ca devāṅganā |
aśva-sapta-mukho viṣaṃ hari-dhanuś śaṅkho'mṛtaṃ cāmbudeḥ
ratnānīti catur-daśa prati-dinaṃ kurvantu vo maṅgalam || 4 ||

brahmā veda-pati śiva-paśupatis sūryo grahaṇāṃ patiḥ
śakro deva-patir havir-huta-patis skandaśca senā-patiḥ |
viṣṇur yajña-patir yamo pitṛ-patiś śaktiḥ patināṃ-patiḥ
sarve te patayas sumeru sahitāh kurvantu vo maṅgalam || 5 ||

gaṅgā-gomati gopatir gaṇapatir govinda govardhano
gītā gomaya gaurijo giri-sutā gaṅgā-dharo gautamaḥ |
gāyatrī garuḍo gadā-dhara gayā gambhīra godāvarī
gandharva graha gopa gokula-gaṇāḥ kurvantu vo maṅgalam || 6 ||

netrānāṁ tritayam śivaṁ paśupater agni trayam pāvanaṁ
puṇyaṁ viṣṇu pada trayaṁ tribhuvanam khyātam ca rāma trayaṁ
gaṅgā vāha patha trayam su-vimalam deva-trayam brāhmaṇaṁ
sandhyānāṁ tritayam dvijais su-vihitaṁ kurvantu vo maṅgalam || 7 ||

vālmīkis sanakas sanandanaḥ taru vyāso vasiṣṭho bhṛguḥ
jābālir jamadagni kaccha janako gargā'ṅgirā gautamaḥ
māndhātā bharato nṛpaśca sagaro dhanyo dilīpo nalaḥ
puṇyo dharma-suto yayāti nahuṣau kurvantu vo maṅgalam || 8 ||

su-muhūrtā sāvadhānā su-lagna sāvadhānā lakṣmī-nārāyaṇa dhyāna sāvadhānāḥ

❖ The following mantra is recited and they garland each other:—

samañjantu viśvedevās samāpo hṛdayāni nau |
saṁ mātariśvā sandhātā sam u deṣṭrī dideṣṭu nau ||

May all the Directive Energies of the Cosmos unite our hearts, may the Universal Principles, the Life Force and the heavens keep us two together. (RV.10.85.47)

❖ The bride sits to the groom's right.

Vadhu Varaṇam

❖ Viṣṭara, pāda-prakṣālaṇa, arghyam, ācamanīyam and madhu-parka can also be offered to the bride by the groom's mother.

hrīś ca te lakṣmīś ca patnyau | aho rātre pārśve | nakṣatrāṇi rūpam |
aśvinau vyāttam | iṣṭaṁ maniṣāṇa | amuṁ maniṣāṇa | sarvaṁ maniṣāṇaḥ ||

Laghu Puṇyāha Vācanam

(Purification ceremony — optional)

Saṅkalpaḥ — evaṁ pūrvoktā guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha tithau mama yajamānasya upāta samasta duritakṣaya dvārā śrī lakṣmī-nārāyaṇa prītyarthaṁ, kariṣyamāṇa vivāha saṁskāra karmaṇi antaḥ-karaṇa śuddhyarthaṁ śarīra śuddhyarthaṁ maṇḍapa śuddhyārthaṁ sarvopakaraṇa śuddhyarthaṁ laghu puṇyāha vācanaṁ kariṣye ||

❖ Invoke Varuṇa in the kalaśa offer upacāras then recite the following:—

śivā āpaḥ santu — santu śivā āpaḥ |
saumanasyam astu — astu saumanasyam |
akṣataṁ cāriṣṭaṁ cāstu — astvakṣatam ariṣṭam |

bhavadbhir anujñātaḥ puṇyāhaṁ vācayiṣye | vācyatām ||

punastvā ''dityā rudrā vasavas samindhatām |
punar brahmāṇo vasunītha yajñaiḥ |
ghṛtena tvaṁ tanvaṁ vardhayasva |
satyās santu yajamānasya kāmāḥ || (V.S. 12:44)

bho brāhmaṇāḥ ! asya yajamānasya puṇyāhaṁ bhavanto bruvantu |
om̐ puṇyāham astu x 3

svasti mitrā varuṇā svasti pathye revati |
svasti na indraścāgniśca svasti no adite kṛdhi ||

bho brāhmaṇāḥ ! asya yajamānasya svasti bhavanto bruvantu ||
om̐ svastir astu x 3

ṛdhyāsmā havyair namaso pasadya | mitraṁ devaṁ mitradheyaṁ no astu | anūrādhān haviṣā vardhayantaḥ | śataṁ jīvema śaradas-savīrāḥ ||

bho brāhmaṇāḥ ! asya yajamānasya ṛddhiṁ bhavanto bruvantu
om̐ ṛddhir astu x 3

ābrahman brāhmaṇo brahma varcasī jāyatām asmin rāṣṭre rājanya iṣavyaś śūro mahā-ratho jāyatāṁ, dogdhrī dhenur voḍhā 'nadhvān āśus saptiḥ purandhri yoṣā jiṣṇū ratheṣṭhās sabheyo yuvā'sya yajamānasya vīro jāyatāṁ, nikāme nikāme naḥ parjanyo varṣatu phalinyo na oṣadhayaḥ pacyantāṁ yoga kṣemo naḥ kalpatām ||

indras sunītī saha mā punātu | somas svastyā varuṇas samīcyā | yamo rājā pramṛṇābhiḥ punātu mā | jātavedā morjayantyā punātu | om̐ bhūrbhuvasuvaḥ

tacchaṁyo rāvṛṇīmahe | gātuṁ yajñāya | gātuṁ yajña-pataye | daivī svastir astu naḥ | svastir mānuṣebhyaḥ | ūrdhvaṁ jigātu bheṣajam | śanno astu

dvipade | śaṁ catuṣ-pade || oṁ śāntiś śāntiś śāntiḥ ||

Vastra Dānam

- The couple exchange gifts of clothes or the bride's father gives the groom 4 sets of clothing: 2 for the groom and 2 for the bride:—

Saṅkalpaḥ — evaṁ pūrvoktā guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha tithau śrī parameśvara prītyarthaṁ mama sakala kāmanā siddhaye etat vastra catuṣṭayam________ gotrāyā ________ varāya tubhyaṁ sampradade ||

- The groom receives the clothing and gives 2 sets to the bride:—

jarāṁ gaccha paridhatsva vāso bhavā'kṛṣṭīnām abhisasti pāvā | śataṁ ca jīva śaradas suvarccā rayiṁ ca putrān anu saṁvyayasvā'yuṣmatīdaṁ paridhatsva vāsaḥ || 1 ||

May you live with me till old age; wear this garment! May you be dedicated to the welfare of others. May you live a hundred years full of vigour; may you aquire wealth be surrounded with children. Blessed with longevity wear this garment! (Paraskara 1:4:12)

yā akṛntannavayan yā atanvata | yāśca devīs tantūnabhito tatanth | tās tvā devīr jarase saṁvyayasvā āyuṣmatīdaṁ paridhatsva vāsaḥ || 2 ||

'The goddesses of the home who spun, who wove, who spread out, and who set the warp and weft, may those goddesses clothe you for the sake of long life. Blessed with longevity wear this garment. (Paraskara 1:4;13)

pari-dhāsye yaśo-dhāsye dīrghāyutvāya jaradaṣṭir-asmi |
śataṁ ca jīvāmi śaradaḥ purūcī rāyas-poṣām abhisaṁ-vyayiṣye || 3 ||

I wear this garment and may I have fame and longevity, and may I live until old age. With your grace may we live together for an hundred autumns, enjoying well-being, prosperity and ever increasing our knowledge.

yaśasā mā dyāvā pṛthivī yaśasendrā bṛhaspatī |
yaśo bhagaśca mā vidad yaśo mā pratipadyatāṁ || 4 ||

May I enjoy fame, blessed by the earth and heaven, by Indra and Brihaspati, may the Sun find me enriched with fame and may fame allways be with me.

pari-tvā girvaṇo gira imā bhavantu viśvataḥ |
vṛddhāyum anuvṛddhayo juṣṭā bhavantu juṣṭayaḥ || 5 ||

O lover of song, may these our chants encompass you on every side; strengthening you with long life, may they bring delight to you. (VS 5.29)

āśāsānā saumanasaṁ prajaguṁ saubhāgyaṁ tanūm |
agner-anuvratā bhūtvā sannahye sukṛtāya kam || 6 ||

We pray with a pure mind that we may obtain the blessing of good children, fortunate and of sound health. O Agni be propitious to us in this matter. I bind this girdle for happiness and the performance of righteous deed. (AV 14.1.42 TS 1.1.10.1)

Vastra-dānam by Bride

a̱bhi tvā̱ mānu̍jātena̱ dadhā̍mi̱ mama̱ vāsa̍sā |

yathāso̱ mama̱ keva̍lo̱ nānyāsā̎ṁ kī̱rtayā̎śca̱ na ||

With this garment, given by my father, I envelop you, so that you may be all mine alone and give no thought to other women. (A.V.7:37:1)

Sampradāna Saṅkalpaḥ

oṁ govinda govinda govinda mahā-puruṣasya viṣṇor ājñayā, śubhe śobhane muhūrte, ādya brahmaṇaḥ dvitīya parārdhe, śveta-vārāha kalpe, vaivasvate manvantare, aṣṭhāviṁṣatitame, kali-yuge kali yugasya prathama pāde, jāmbu-dvīpe meroḥ [āgneya] dig-bhāge, ___*(country)*___ deśe ___*(town)*___ mahā-nagari antargate, vyavahārikānāṁ prabhavādi ṣaṣṭi samvatsarānāṁ madhye, _________ nāma saṁvatsare, _________ ayane, _________ ṛtau, māsottame _________ māse, _________ pakṣe, _________ tithau, _________ vāsara yuktāyāṁ, _________ nakṣatre yuktāyāṁ, śubha yoge, śubha karaṇe sumuhūrte _________ muhūrte, evaṁ graha guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha tithau;

Harih om tatsat. Govinda, Govinda, Govinda, with the permission of the Supreme Lord Vishnu, in this period during the second half of the life-span of the creator Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land south of mount Meru, in the Golden Land, in the country of ………… in the metropolis of ………., in the year ……………….. of the 60 year Jovian cycle, in the …………….. solstice, during the …………….. season, in the month of ………………… in the …………….. fortnight, on the …………….. lunar day, on a …………. day under the constellation of ……………… with auspicious conjunctions, and all the planets being benevolently disposed;

___*dātā*_____ nāma aham ____*wife*____ nāmnīm mama dharma-patnī sameta asyāḥ kanyāyāḥ anena vareṇa dharma prajayā ubhayor vaṁśayoḥ vaṁśa-vṛddhi arthaṁ mama samasta pitṛṇāṁ niratiśaya sānanda śāśvata brahma-loka nivāsa siddhi artham, śruti smṛti śāstrokta phala siddhi arthaṁ śrī-lakṣmī-nārāyaṇa prīti arthaṁ yathā sambhavā sampradāna ākhya mahā-dānam aham kariṣye ||

I ……………… together with my wife named ……………….. for the perpetuation of both lineages and in order to gratify all my ancestors through the worthy children that will be born of this union, to achieve all the goals of life as stated in the Scriptures, for the pleasure of Lakshmi and Narayana and for endless sojourn in the realm of Brahma, I now perform this great act of bestowal of my daughter to the best of my ability.

Gotra ucchāraṇa

GROOM's: asmin divase (rātrau) maṅgala maṇḍapābhyantare svasti, _________ gotrasya, ___*(great-grandfather)*___ nāma śarmanasya/āryasya naptre ___*(grandfather)*___ nāma śarmanasya/āryasya pautrāya, ___*(father)*___ nāma śarmanasya/āryasya putrāya, āyuṣmate doṣa-rahite, viṣṇu svarūpiṇe, dharma-patnī arthine ____*groom*____ nāmadheya varāya;

BRIDE's: asmin divase (rātrau) maṅgala maṇḍapābhyantare svasti, _________ gotrasya, ___*(great-grandfather)*___ nāma śarmanasya/āryasya naptrīm ___*(grandfather)*___ nāma śarmanasya/āryasya pautrīṁ ___*(father)*___ nāma śarmanasya/āryasya putrīṁ, āyuṣmatīṁ doṣa-rahitīṁ śrī-rūpinīṁ dharma-pati arthinīm; _________ nāmnīm imām kanyām;

dharma, prajā sahatva karmabhya deva agni, guru brāhmanāḥ, [śrīvaiṣṇavās] sannidhau, agnyādi sākṣikatayā, saha-dharma ācaraṇāya patnitvena tubhyam sampradade, pratighṛṇātu bhavān.

The bride is of the clan, of .... the great grand daughter of .... the grand daughter of .... the daughter of .... by the name of .... ; she is the embodiment of Lakshmi the preserving Energy of the Lord; she is free of faults, healthy & long-lived and desirous of a husband, She is well adorned and honoured and has with her Prajapati the lord of creation and progeny. This woman is bestowed upon you for the performance of your mutual duties as householders, for raising offspring and for companionship. May the devas, Sacred Fire, Teachers, Brahmins, and Srivaishnavas bear witness to this union.

- A coconut, betel, flower, akṣata and a gold coin are placed in the bride's hand by the father
- The bride's hand and coconut etc. is then placed in the groom's right hand.

dātā'ham varuṇo rājā dravyam āditya daivatam |
varo'sau viṣṇu rūpeṇa prati-gṛhnā tvayam vidhiḥ ||

- The groom's parents join their hands underneath
- The bride's mother pours water over the coconut.

sutāṁ kanaka sampannāṁ kanakābharaṇair yutāṁ |
dāsyāmi viṣṇave tubhyaṁ brahma-loka jigīśayā || 1 ||

This daughter is well adorned and bedecked with gold. I, desirous of attaining the realm of Brahma, give her to you O [embodiment of] Vishnu.

viśvambarās sākṣī bhūtās sākṣinyas sarva devatāḥ |
imāṁ sutāṁ pradāsyāmi pitṛṇāṁ tāraṇāya ca || 2 ||

The Supreme Being who resides in the hearts of all beings, and all the gods are witnesses. My daughter is entrusted to you so that you may fulfil your mutual obligations to your forefathers.

mama vaṁśa samud-bhūtā bahu varṣāni pālitā |
tubhyam sutāṁ mayā dattā putra pautra pravardhinī || 3 ||

Born in my lineage and raised by me I present my daughter to you so that you procreate together.

sutāṁ sālaṅkṛtāṁ sādhvīṁ suśīlāya sudhīmate |
prayato' haṁ prayacchāmi dharma kāmārtha siddhaye || 4 ||

My daughter well adorned, of virtuous disposition, well-mannered, highly intelligent, I bestow her upon you so that you may fulfil your duties of Dharma and procreation.

tubhyam imāṁ dharma prajā sahatva karmabhya pratipādayāmi | x3

I bestow my daughter upon your for companionship in Dharma, procreation and duties.

Varaḥ — oṁ svasti – devasya tvā savituḥ prasave'śvinor bāhubhyāṁ pūṣṇo hastābhyāṁ pratigṛhṇāmi ||

Om may it be well! By the impulse of the god Savitri, with the arms of the two Asvins, with Pūṣan's hands I accept you!

❖ The couple then recite the kāma-stuti together:—

Kāma Stuti

ka idaṁ kasmā ādāt । kāmaḥ kāmāya । kāmo dātā kāmaḥ pratigrahītā । kāmaguṁ samudram āviśa । kāmeṇa tvā pratigṛhṇāmi । kāmaitat-te ॥

Who is giving what and to whom? Love is the Giver and Love the Receiver. Love has entered into the Ocean of Being. Through Love I receive you. O Love all this is for you. (A.V. 3.29.7)

Agni-sthāpanam

Saṅkalpaḥ — evaṁ pūrvoktā guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha etc. _________ gotro _________ nāma aham asyā bhāryāyāḥ patnītva siddhaye vaivāhika homaṁ kariṣye ॥ udvāha karma kariṣye ॥

Om on this auspicious day characterised by the afore mentioned Astrological Parameters, In order to confirm our marriage to each other, I [or through my preceptor] now perform the nuptial sacrifice.

❖ Touch water, prepare sthaṇḍila, establish the sacred fire:—
❖ Light the camphor with the following mantra:

oṁ bhūr-bhuvaṣ svaḥ ॥

❖ Place it in the centre of the wood pile with the following mantra:

oṃ agniṃ dūtaṃ puro dadhe havya vāham upa bruve ।
devā2ṃ ā sādayād iha ॥

❖ Fan the fire with the following mantra:

oṁ agnim prajvalitam vande jātavedam hutāṣanam ।
suvarṇam amalam dīptam samiddham sarvato mukhām ॥

oṁ bhūr-bhuvas-suvaḥ yojaka nāma agnim āvāhayāmi sthāpayāmi ।
yojaka nāma agnaye namaḥ supratiṣṭo varado bhava ॥

āghāravājyabhāga hutayaḥ

oṁ prajāpataye svāhā । prajāpataye idaṁ na mama ॥
oṁ indrāya svāhā । indrāya idaṁ na mama ॥

oṁ agnaye svāhā । agnaye idaṁ na mama ॥
oṁ somāya svāhā । somāya idaṁ na mama ॥

oṁ bhūr agnaye svāhā । agnaya idaṁ na mama ॥
oṁ bhuvar vāyave svāhā । vāyava idaṁ na mama ॥
oṁ suvar ādityāya svāhā । ādityāya idaṁ na mama ॥

oṁ bhūr-bhuvas svar agni vāyavyādityebhyo svāhā |
agni vāyavyādityebhyaḥ idaṁ na mama ||

❖ Sprinkle water around the kunda with the following mantra:

South — oṁ adite'numanyasva ||
West — oṁ anumate'numanyasva ||
North — sarasvate'numanyasva ||
All sides — deva savitaḥ prasuva ||

Pratijña

Groom — dharme ca, arthe ca, kāme ca, imāṁ nāticarāmi ||
Bride — dharme ca, arthe ca, kāme ca, imaṁ nāticarāmi ||

In our mutual pursuit of spiritual development, in our mutual financial arrangements and in our mutual pursuit of pleasure and intimacy I shall never do the wrong thing by you.

Śubha-dṛṣṭi

❖ The couple are requested to gaze lovingly at each other:—

aghora cakṣur apatighnyedhi śivā patibhyas-sumanās-suvarcāḥ |
jīvasūr-deva-kāmā syonā śaṁ no bhava dvipade śaṁ catuṣpade ||

Om. Gaze gently upon each other, never be hostile to each other, be tender to birds and animals, of cheerful mind, beautiful in your combined glory, the parents of heroes, be devoted to the gods, may you be benevolent to others, be good and kind to us, and to all beings. (RV.10.85.44)

abhrātṛghnīṁ varuṇāpatighnīṁ bṛhaspate |
indrāputraghnīṁ lakṣmyaṁ tām asyai savitās suva ||

Om. To us, O God, bring her, kind to her brothers; bring her, O Lord of the Universe, kind to her husband and her children. O Creator of the Universe bring her with prosperity. (AV.14.1.62)

❖ The following 2 verses are chanted:—

somaḥ prathamo vivide gandharvo vivide uttaraḥ |
tṛtīyo 'gniṣṭe patis turīyaste manuṣyajāḥ ||

O Woman, equanimity is your first guardian, observance of the Vedic law is your second, knowledge and strength of character are your third guardians. One born of woman is your fourth guardian. (AV. 14.2.3.)

somo'dad gandharvāya gandharvo 'dad agnaye |
rayiñca putrāṁścādād agnir mahyam atho imām ||

Tranquillity develops in the girl the sentiment of following the Vedic law; which in turn brings her knowledge and strength of character; which bestows upon me prosperity and progeny. (AV. 14.2.4)

❀ Yajñāraṁbhaḥ ❀

❖ The groom offers 3 samit with the following mantras:—

1. oṁ samidhāgniṁ duvasyata ghṛtair bodhayatātithim । asmin havyā juhotana svāhā । agnaye idam na mama ॥

2. oṁ susamiddhāya śocișe ghṛtaṁ tīvraṁ juhotana । agnaye jātavedase svāhā ॥ agnaye jātavedase idam na mama ॥

3. oṁ taṁ tvā samidbhir aṅgiro ghṛtena varddhayām asi । bṛhacchocāyaviṣṭhya svāhā । agnaye aṅgirasa idaṁ na mama ॥

ājyāhutiḥ

❖ Offer 3 or 5 ahutis with the following mantra:—

oṁ ayaṁ ta idhma ātmā jātavedas tenedhyasva vardhasva ceddha vardhaya cāsmān prajayā paśubhir brahma-varcasen nādyena samedhaya svāha । agnaye jātavedase idam na mama ॥

'This fuel is your very self, O Jātavedas; thereby may you burn and increase, and, O burning One, make us increase and through offspring, cattle, holy radiance, and nourishment make us prosper. Svāhā

Pradhāna Homam

imaṁ me varuṇa śrudhī havam adyāca mṛḍaya । tvām avasyurācake svāhā ॥ varuṇāyedaṁ na mama ॥

O Lord Varuna listen now to my invocation. Be gracious even now. I approach you seeking your protection.

tat tvā yāmi brahmaṇā vanda mānas tadā śāste yajamāno havirbhiḥ । aheḍamāno varuṇeha bodhyuruśaguṁ sa mā na āyuḥ pramoṣīs svāhā । varuṇāyedaṁ na mama ॥

O Varuna! Praised by Vedic hymns, may I reach your refuge for which I long, through these oblations. I offer you abundant praise, withhold your anger now and enlighten us. Hail! (RV. 4.1.5 TS. 2.5.12.3

tvanno agne varuṇasya vidvān devasya heḍo 'vayāsi siṣṭhāḥ । yajiṣṭho vahni tamaś-śośucāno viśvā dveṣāguṁsi pramum ugdhyasmat svāhā । agni-varuṇābhyām idaṁ na mama ॥

O Agni! Mollify the anger of the gods and Lord Varuna. The Most Worshipful, the Best-Conveyer, the Most-Resplendent as you are, With these oblations we express our gratitude; turn away from us all them that hate us. Hail! (RV. 4.1.4 TS. 2.5.12.3)

sa tvanno agne 'vamo bhavoti nediṣṭho asya uṣaso vyuṣṭau । avayakṣva no varuṇaguṁ rarāṇo vīhi mṛḍīkaguṁ suhavo na edhi svāhā । agni-varuṇābhyām idaṁ na mama ॥

O Agni! Foremost amongst the gods, protect us at dawn and during the day and night. May we never be hindered, grant us ever expanding happiness, O you who are easily invoked. Hail! This is an offering to Agni and Varuna.

tvam agne ayāsya yāsan manasā hitaḥ | ayāsan havyam ūhiṣe yāno dhehi bheṣajaggas-svāhā | agni-ayase idaṁ na mama ||

O Agni! You are our refuge and mental solace. O Bearer-of-oblations, vouchsafe to us healing remedies. Hail! This is an offering to Agni. (TB.2.4.1.9)

Jaya Homam

cittañ ca svāhā | cittāyedam na mama || 1 ||
cittiśca svāhā | cittyā idam na mama || 2 || *To Thought and thinking hail!*
ākūtañ ca svāhā | ākūtāyedam || 3 ||
ākūtiśca svāhā | ākūtyā idam || 4 || *To intent and intention hail!*
vijñātam ca svāhā | vijñātāyedam || 5 ||
vijñānam ca svāhā | vijñānāyedam || 6 || *To the known and to knowledge hail!*
manaśca svāhā | manasa idam || 7 ||
śakvarīśca svāhā | śakvarībhya idam || 8 || *To the mind and to ability hail!*
darśaśca svāhā | darśāyedam || 9 ||
pūrṇamāsaśca svāhā | pūrṇamāsāyedam || 10 || *To the new moon and the full moon hail!*
bṛhañca svāhā | brhata idam || 11 ||
rathantarañ ca svāhā | rathantarāyedam || 12 || *To the Brhat and the Rathantara hail!*

❖ If the bride happens to be menstruating offer 3 oblations with the following mantra from (VS. 11;1):—

yuñjānaḥ prathamaṁ manas-tattvāya savitā dhiyaḥ |
agner-jyotir niccāyya pṛthivyā adhyā'bharat svāhā ||

Harnessing, first of all, the mind, Savitar having extended attention, reverently gathered together the enlightening light of Agni and raised it up from the earth.

❖ In some traditions a curtain is held up between the bride and the fire and the following offering is made:—

oṁ paraṁ mṛto'anu parehi panthāṁ yaste'anya'itaro devayānāt | cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāguṁ rīriṣo mota vīrānt-svāhā || idaṁ mṛtyave idaṁ na mama ||

Āśirvādam — *sprinkle the couple with holy water:—*

oṁ govinda gokule tiṣṭan gopi-bhir viharan mudā |
tuṣṭi puṣṭi karo nityam ubhayos strī-kumārayoḥ ||

O Govinda who dwells in Gokula and frolicks with the Gopis, please grant perpetual contentment and prosperity to this couple.

Pāṇi-grahaṇam

❖ The groom takes the bride's right hand and recites the following mantras:—

gṛbhṇāmi te saubhagatvāya hastaṁ mayā patyā jaradaṣṭhir yathā'saḥ |
bhago aryamā savitā purandhir mahyaṁ tvā-'durgārhapatyāya devāḥ ||

I take your hand for wellbeing so that together we may attain to old age in happiness. The Universal Principles; Enjoyment [Bhaga], Aspiration [Aryaman], Creativity [Savitar] and Completeness [Purandhri] have united us for the performance of our duties as householders. (RV 10.85.36)

amo'ham asmi sā tvaguṁ । sā tvam asyam amo'ham ।
sāmā'ham-asmi ṛk-tvam । dyaur-ahaṁ pṛthivī tvam ॥
'This am I, that art thou; that art thou, this am I. The melody am I, the words thou; the heaven I, the earth thou.

tāveva vivahāvahai । saha reto dadhāvahai ।
prajāṁ prajanayāvahai । putrān vindāvahai bahūn ॥
'Come! Let us marry. Let our semen and ovum unite. Let us beget offspring. Let us produce many sons.

te santu jaradaṣṭayas saṁpriyau rociṣṇu sumanasya-mānau ।
paśyema śaradaśśatam jīvema śaradaśśatam śṛṇuyāma śaradaśśatam ॥

May we remain together until old age, loving each other, delighting in each other, with our minds in harmony, appreciating each other's ideas, views and feelings. May we discover life together for an hundred autumns, may we live together for an hundred autumns, and may we listen to each other attentively for an hundred autumns.

Granthi Bandhanam

❖ An appointed member of the family then ties the hems of the couples' garments together[4]:—

oṁ ganādhipam namas-kṛtya namas-kṛtya maheśvaram ।
dampatyo prīti siddhyartham granthi-bandhan karomyaham ॥
oṁ acala granthe supratiṣṭho bhava ॥

With reverence to Ganesha and Lord Śiva, the Consort of Parvati, I bind this knot in order to symbolize your union. May it be strong, binding you together for life."

annamayena maṇinā prāṇa-sūtreṇa pṛśninā ।
badhnāmi satya granthinā hṛdayaṁ ca manaśca te ॥

With the bonds of the food that you eat together, with the many-colored thread of life; with the knot of truth I bind together your minds and your hearts.

[4] The following items can be included for auspiciousness:– a coin for prosperity, turmeric root for health, dūrva for longevity, akṣata for blessedness and a flower for beauty.

Lājā Homa

❖ The bride's brother places puffed rice (*lājā*) in the bride's cupped palms — the groom places his palms below hers:—

oṁ aryamaṇaṁ devaṁ kanyā agnim ayakṣata । sa no'ryamā devaḥ preto muñcatu mā pateḥ svāhā ॥ aryamne agnaye idaṁ na mama ॥

'To the god Aryaman the girl have made sacrifice, to Agni; may he, god Aryaman, release us from here (the parent's home), and not from the husband. Svāhā! (P.G.S.1:6:2)

oṁ iyāṁ nāry-upabrūte lājān āvapantikā । āyuṣmān-astu me patir edhantāṁ jñātayoḥ mama svāhā ॥ agnaye idaṁ na mama ॥

This woman thus prays as she offers oblations of grains; long live my husband! and may all my relations prosper. (P.G.S.1:6:2)

oṁ imāṁ lājān āvapāmy-agnau samṛddhi-karaṇaṁ tava । mama tubhyaṁ ca saṁvananaṁ tad agnir anumanyatām iyaguṁ svāhā ॥

'These grains I offer into the fire: may this bring prosperity to you (my husband), and may it unite me with you. May Agni grant us that. Svāhā!'

❖ The couple circumambulate the fire 3 times with the bride in front, the 4th with the groom in front.
❖ If the couple decide to circumambulate 7 times then the last 3 rounds are led by the maternal uncle.

Pradakṣiṇa

tubhyam agne paryavahanth-sūryāṁ vahatunā saha ।
punaḥ patibhyo jāyāṁ dā agne prajayā saha ॥ 1 ॥

O Primordial God, in obedience to your command, we have brought the bride along with the marriage procession, Give her now to her husband along with future progeny. (RV. 10.85.38)

Aśmarohanam (*repeated for all three rounds*)

❖ The couple retire to the north of the fire where a millstone has been placed.
❖ The couple stand opposite each other touching the stone with their right feet.
❖ The bride places her hands upon the groom's shoulders or holds hands:—

imaṁ aśmānam ārohata aśmeva yuvāṁ sthirau bhavata ।
dviṣantam apabādhasva mā ca yuvāṁ dviṣatāṁ adhaḥ ॥

Stand both of you upon this stone and be as resolute & firm as this stone in your commitment. May you both surmount all obstructions and may you never be overwhelmed by contrary forces.

❖ The couple sit down and the groom recites the following sloka:—

Gāthā Gānam

sarasvati predam ava subhage vājinīvati ।
tāṁ tvā viśvasya bhūtasya pragāyām asyagrataḥ ॥

O Sarasvati embodiment of learning and eloquence, the source of well-being, O Gracious One, I praise you who are the source of all creativity. (ApMB 1.3.5)

yasyāṁ bhūtaguṁ sambhavad yasyāṁ viśvam idaṁ jagat ǀ
tām adya gāthāṁ gāsyāmi yā strīṇām uttamaṁ yaśaḥ ǁ

It is in you all creativity arises and in whom it is sustained and into whom it is ultimately dissolved. Today I shall sing that song which is the highest glory of women.

Final offering

❖ Together holding the winnowing basket the couple offer all the rest of the puffed rice:

oṁ bhagāya svāhā ǀ bhagāyedaṁ na mama ǁ

❖ They then circumambulate the fire for the fourth time this time the groom leads.

Veṇī mocanam

❖ According to Aśvalāyana the groom releases a few strands of the bride's hair:—

pra tvā muñcāmi varuṇasya pāśād yena tvā'badhnāth savitā suketaḥ ǀ dhātuśca yonau sukṛtasya loke syonan te saha patyā karomi ǁ

O Bride! I now free you from the restrictions of your parents, wherewith your blessed father had bound you. I now establish you with your consort in the practice of Dharma, in the realm of virtuous actions. (Rik Veda 10.85.24)

❖ A Brahmin stands to the South holding the kumbha of water.

Saptapadi

❖ The couple take seven steps together either towards the east or the west.

1. ekam iṣe – viṣṇuḥ yuvāṁ nayatu ǀ
   Take the first step with me for nourishment. (May lord Vishnu guide us)
2. dve ūrje – viṣṇuḥ yuvāṁ nayatu ǀ
   Take the second step with me for health. (May lord Vishnu guide us)
3. trīṇi rāyas-poṣāya – viṣṇuḥ yuvāṁ nayatu ǀ
   Take the third step with me for prosperity and security. (May lord Vishnu guide us)
4. catvāri māyo-bhavāya – viṣṇuḥ yuvāṁ nayatu ǀ
   Take the fourth step with me for consummate bliss. (May lord Vishnu guide us)
5. pañca paśubhyo – viṣṇuḥ yuvāṁ nayatu ǀ
   Take the fifth step with me for cattle. (May lord Vishnu guide us)
6. ṣaḍ ṛtubhyo – viṣṇuḥ yuvāṁ nayatu ǀ
   Take the sixth step with me for enjoyments according to the seasons. (May ……. us)
7. sakhe sapta padā bhava – viṣṇuḥ yuvāṁ nayatu ǀ
   Take the seventh step with me for friendship. (May lord Vishnu guide us)

EXCHANGE OF VOWS AND PROMISES

BEFORE CHANGING SIDES THE BRIDE SAYS:—

tīrtha vratodyāpana yajña-dānam, mayā saha tvam yadi kānta kuryāḥ |
vāmāṅgam-ayāmi tadā tvadīyam, jagāda vākyam prathamaṁ kumārī || 1 ||

If ever, O beloved you desire to go on any journey or pilgrimage or give any gifts, or do any Yajna, then I ask that I be consulted and be allowed to join you on such occasions. If you agree, then I shall sit on your left side.

havya pradānair amarān pitrinś-ca, kavya pradānair yadi pūja-yethāḥ |
vāmāṅgam-ayāmi tadā tvadīyam, jagāda vākyam vacanam dvitīyam || 2 ||

Should you desire to perform any form of worship or ceremony for the gods or departed ancestors, then I ask that you allow me to join you in their performance. If you agree, then I shall sit on your left side.

kuṭumba rakṣā bharane yadi tvam, kuryāḥ paśūnām paripālanañca |
vāmāṅgam-ayāmi tadā tvadīyam, jagāda vākyam vacanam tritīyam || 3 ||

I ask that I be given full control of our house-hold. If we should rear any animals, then I ask that I should be a equal partner in their care. If you agree, then I shall sit on your left side.

āyavyayau dhānya dhanādikānām, pṛṣṭvā niveśan-ca gṛhe nidadhyāḥ |
vāmāṅgam-ayāmi tadā tvadīyam, jagāda vākyam vacanam caturtham || 4 ||

Whatever wealth is acquired through your earnings, or produce procured, I ask that I be consulted fully in their disbursement and use. If you agree, then I shall sit on your left side.

devālayārāma taḍāga kūpa, vāpi nidadhyā yadi pūjayethāḥ |
vāmāṅgam-ayāmi tadā tvadīyam, jagāda vākyam vacanam ca pañcamam || 5 ||

If ever you embark on a project of public benefit such as the construction of a temple, a well, a pond etc., then I ask that I be consulted in their planning and join you in their inauguration. If you agree, then I shall sit on your left side.

deśāntare vāsva purāntar-eva, yadā vidadhyāḥ kraya-vikrayau tvam |
vāmāṅgam-ayāmi tadā tvadīyam, jagāda vākyam vacanam ca ṣaṣṭham || 6 ||

Whatever trade, business or occupation you engage in at home or abroad, I ask that you allow me to assist you in that endeavour. If you agree, then I shall sit on your left side.

na sevanīya para-pūrvikā syāt, kāle tvayā bhāvini bhāminīti |
vāmāṅgam-ayāmi tadā tvadīyam jagāda vākyam vacanam ca saptamam || 7 ||

Whatever time may bring, promise me that you will honour me and be devoted to me to the exclusion of all others. If you agree, then I shall sit on your left side.

Groom udyāne madyapa-sthāne para-gṛhe gamanaṁ tathā |
para puṁsāratir gītaṁ hāsyaṁ varjyaṁ tvayā sadā ||
tadā tiṣṭhasi bhadre tvaṁ pālanīyā sadā mama ||

Promise me that you will not roam about in parks alone or go to the pub without me, or visit people's houses or play with other men, nor sing and dance with them, nor joke with them without my consent. If you agree then I will take care of you.

❖ Bride now sits to the groom's left:—

sakhā sapta-padā bhava | sakhāyau sapta-padā babhūva | sakhyaṁ te gameyam | sakhyāt-te mā yoṣam | sakhyān me mā yoṣṭāḥ | samayāva saṅkalpāvahai | iṣam-ūrjam abhi-samvasānau | sannau manāguṁsi saṁ vratā saṁ u citāny-akaram ||

You are my friend in life through these seven steps; may I attain your friendship, may our friendship bind us together; may we never cease being friends, may our intentions be of one accord, may our radiance be one, and our minds united. We are united in harmony and affection, radiant with kind thoughts, enveloped in enjoyment and strength, united are our minds, our vows and our hearts.

Abhyukṣaṇam

❖ The Brahmin that was standing in the South now asperses the couple:—

āpaś śivāḥ śivattamāś śāntā śāntatamās tāste krṇvantu bheṣajam ||
āpo hiṣṭho mayo bhuvaḥ | tā na ūrje dadhātana | mahe raṇāya cakṣate |
yo vaś-śivatamo rasaḥ | tasya bhājayateha naḥ | uśatīr-iva mātaraḥ |
tasmā araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ ||

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

The Prayer to the Sun

tac-cakṣur deva-hitaṁ purastāc-chukram-uccarat | paśyema śaradaś-śataṁ, jīvema śaradaś-śataṁ, śṛṇuyāma śaradaś-śataṁ, prabravāma śaradaś-śataṁ, adīnās-syāma śaradaś-śataṁ, bhūyaś ca śaradaś śatāt ||

May we continue to see for an hundred autumns, may we live for an hundred autumns, may we listen to joyous sounds and good advice for an hundred autumns, may we communicate well for an hundred autumns, may we abide in contentment for an hundred Autumns, yea even beyond a hundred Autumns may we see. (V.S. 36:24)

Hṛdaya Sparśam

❖ The couple touch each other's hearts:—

mama hrdaye hrdayaṁ te astu | mama citte cittam astu te | mama vācam ekamanāś śruṇu | mām eva'nuvratā sahacaryā mayā bhava ||

May our hearts be united in love, may our thoughts be in harmony, may we respond to each other's requests, may we walk together and be helpful to each other.

Māṅgalya Dhāraṇam

❖ The sacred necklace is then placed around the bride's neck:—

māṅgalya tantu anena mama jīvana hetunā |
kaṇṭe badhnāmi subhage saṁ jīva śaradaś-śatam ||

Oṁ I tie this sacred thread [I place this sacred ornament] around your neck, so that we may live long together, and remain together enjoying prosperity for an hundred autumns.

maṅgalaṁ bhagavān viṣṇuḥ maṅgalaṁ garuḍa dhvajaḥ ।
maṅgalaṁ puṇḍarīkākṣam maṅgalāyatano hariḥ ॥

OR Rings are exchanged

māṅgalya mudrikānena mama premasya lakṣaṇam ।
aṅgule dhārayiṣyāmi saṁ jīva śaradaś-śatam ॥

I place this ring which is a symbol of my love upon your finger — may we live together for a hundred autumns.

hiraṇya-garbha saṁbhūtam sauvarṇam cāṅgulīyakam ।
sarva-pradam prayacchāmi prīto'stu ca prajā-patiḥ ॥

Sindūr Dānam

❖ A red dot is placed on the forehead of the bride by the groom and a little kumkum is also placed in the parting of her hair:—

sumaṅgalīr-iyaṁ vadhu imāguṁ sameta paśyata ।
saubhāgyam asyai dattvā yathāstaṁ viparetana ॥

Highly auspicious is this bride, come congratulate her; wish her a married life filled with her Husband's love, and then repair to your respective dwellings. (RV.10.85.33)

vāmam adya savitar vāmam u śvo dive dive vāmam asmabhyaguṁ sāvīḥ ।
vāmasya hi kṣayasya deva bhūrerayā dhiyā vāma bhājas syāma ॥

Fair wealth O Savitar, today, tomorrow, fair wealth produce for us each day that passes. May we through this our song, O God, be happy gainers of a fair and spacious habitation. (Y.V. 8:6)

❖ The couple now perform Sviṣṭakṛt Homa.

oṁ agnaye sviṣṭakṛte svāhā । agnaye sviṣṭakṛte idam na mama ॥

oṁ bhūḥ bhuvaḥ suvaḥ । tat savituḥ vareṇyaṁ bhargo devasya dhīmahi ।
dhiyo yo naḥ pracodayāt svāhā ॥

oṁ āpo jyotir raso-mṛtaṁ brahma bhūr bhuvas suvar ogass svāhā ॥

❖ The couple now perform pūrṇāhuti.

mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaram ṛta ā jātam agnim ।
kaviguṁ samrājam atithiṁ janānām āsannā pātram janayanta devāssvāhā ।

Him, messenger of Earth and head of Heaven, Agni Vaishvanara born of Holy Order, The Sage, the King, the Guest of men, a vessel fit for their mouths have the gods generated. VS.7.24.

Viśva-kalyāna Prārthana

śan-no mitra śaṁ varuṇaḥ । śan-no bhavatvaryamā । śan-na indro bṛhaspatiḥ । śan-no viṣṇur-urukramaḥ । śaṁ no vātaḥ pavatāṁ mātariśvā śaṁ nas-tapatu sūryaḥ । śaṁ naḥ kanikradad-devaḥ parjanyo abhi varṣatu ॥

Gracious be Mitra unto us, and Varuna and Aryaman; Indra, Brhaspati be kind, and Vishnu of the mighty stride. May the wind blow pleasantly for us, may Surya warm us pleasantly. Pleasantly, with a roar of thunder, may the God Parjanya send the rain on us. (V.S. 36:10)

dyauś śāntir antarikṣagum śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvagum śāntiś śāntir eva śāntis sā mā śāntir edhi ||

To the Sky be peace, to the atmosphere peace, to the Earth peace, to the waters and Plants be peace. To the Trees peace, to the All-Gods peace, peace to Brahma peace, may the entire Universe have peace , peace indeed peace—may I too experience that peace!

Āśīrvādam — Blessing

uddhuttaram ārohantī vyasyantī pṛtanyataḥ |
mūrdhānaṁ patyur āroha prajayā ca virāḍ bhava ||

Rise over conflicts and calamities, exceed your husband, and your children in dignity and pride and be you famous. (ApMB. 1.6.5)

samrājñī śvaśure bhava samrājñī śvaśruvāṁ bhava |
nanāndari samrājñī bhava samrājñī adhidevṛṣu ||

Be an empress over your father-in-law, an empress over your mother-in-law, be an empress over your husband's sisters, and an empress over his brothers too. (RV.10.85.46)

snuṣāṇāguṁ śvaśurāṇāṁ prajayāśca dhanasya ca |
patīnāṁ ca devṛṇāṁ ca sajātānāṁ virāḍ bhava ||

May you radiate over the daughters-in-law in your new home, over all the children and the property, over your husband and his brothers and over all the community. (ApMB. 1.6.7)

mā vidan paripanthino ya āsīdanti dampatī |
sugobhir durgam-atītām apadrāntva-rātayaḥ ||

Those who are at cross purposes and opposed to the wedded couple may they not succeed. May the hard path of life be crossed by pleasant journey. May all the forces of evil shrink away. (RV.10.85.32)

śatamānaṁ bhavati śatāyuḥ puruṣaś-śatendriya āyuṣyevendriye prati-tiṣṭati ||

It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. (TS.3;2;6)

śrī varacasam āyuṣyam ārogyam āvidhāt-chobhamānaṁ mahīyate | dhānyaṁ dhanaṁ paśuṁ bahu putra lābhaṁ śata saṁvatsaraṁ dīrgham āyuḥ ||

May you both blest with prosperity, vigour, longevity, health, wealth, and domestic animals. May you have many children and may you live for a hundred autumns.

imāṁ tvam indra mīḍavas-suputrāguṁ subhagāṁ kuru |
daśāsyāṁ putrān ādhehi patim ekādaśaṁ kṛdhi ||

O Bounteous Indra, make this bride blessed in her fortune and her children, confer upon her ten children, and may her husband be like unto the eleventh. (R.V.10.85.45)

Paurānika Āśīrvādaṁ

śrī mahadbhyo namaḥ !

svasti mantrārthās satyās saphalās santu iti bhavanto mahānto ’nugṛhṇantu || 1 ||

asya muhūrtas sumuhūrto bhūyād iti bhavanto mahānto anugṛhṇantu || 2 ||

tal-lagna apekṣayā ādityādi navānām grahāṇāṁ ānukūlyam bhūyād iti bhavanto mahānto anugṛhṇantu || 3 ||

ye ye grahāś śubhetara-sthāneṣu sthitāḥ, teṣāṁ grahāṇāṁ śubha sthāna phala avāptir-asviti, bhūyād iti bhavanto mahānto anugṛhṇantu || 4 ||

ye ye grahāḥ śubha-sthāneṣu sthitāḥ, teṣāṁ grahāṇām atiśayena ekādaśa śubha sthāna phala avāptir-asviti bhūyād iti bhavanto mahānto anugṛhṇantu || 5 ||

anayoḥ dampatyoḥ vedoktaṁ dīrghaṁ āyuṣyaṁ bhūyād iti bhavanto mahānto anugṛhṇantu || 6 ||

anayoḥ dampatyoḥ gṛhe vasatāṁ dvipadāṁ catuṣpadāṁ nīroga śatāyuṣaṁ bhūyāditi bhavanto mahānto anugṛhṇantu || 7 ||

anayoḥ dampatyoḥ kṣema sthairya dhairya saurya vīrya vijaya āyur ārogya aiśvarya abhivṛddhiḥ bhūyād iti bhavanto mahānto anugṛhṇantu || 8 ||

anayoḥ dampatyoḥ sarveṣāṁ devatānāṁ prasādena ca hitokta mahat aiśvarya āvāptiḥ ācandrārkaṁ vaṁśā vṛddhi bhūyād iti bhavanto mahānto anugṛhṇantu || 9 ||

anayoḥ dampatyoḥ āyur balaṁ yaśo varcaḥ paśavaḥ sthairyaṁ siddhir lakṣmīḥ kṣamā kāntis sadguṇā ānando nityotsavo nitya-śrī nitya-maṅgalaṁ ityeṣāṁ sarvadā abhivṛddhir bhūyād iti bhavanto mahānto anugṛhṇantu || 10 ||

anayoḥ dampatyoḥ gṛhe dhana lakṣmī dhānya lakṣmī santāna lakṣmī saumya lakṣmī saubhāgya lakṣmī, gaja lakṣmī mokṣa lakṣmī aṣṭha lakṣmyāḥ sthiratara siddhiḥ iti bhavanto mahānto anugṛhṇantu || 11 ||

sarve janāḥ nīrogāḥ nir-upadravāḥ sad-ācāra-sampannā āḍhyā nir-matsara dayālavaśca bhūyāsur iti bhavanto mahānto anugṛhṇantu || 12 ||

deśo ayaṁ nir-upadravo astu | sarve janāḥ sukhino bhavantu || 13 ||

samasta sanmaṅgalāni santu | uttarottara abhivṛddhir astu || 14 ||

ācārya sambhāvanam

Prasthāna — Departure.

- The priest then calls 4 women and performs the maṇḍapa udvāsanam.
- They begin dismantling the maṇḍap.
- The couple make their way to the car.
- As the bride gets in, the priests chant the following mantra:—

oṁ pūṣā tveto nayatu hasta gṛhyāśvinā tvā pra vahatām rathena ।
gṛhān gaccha gṛha-patnī yathāso vaśinī tvaṁ vidathamā vadāsi ॥

Let Pusan take your hand and hence conduct you; may the two Asvins on their car transport you. Go to the house to be the household's mistress and speak as lady to your gathered people. (R.V.10:85:26)

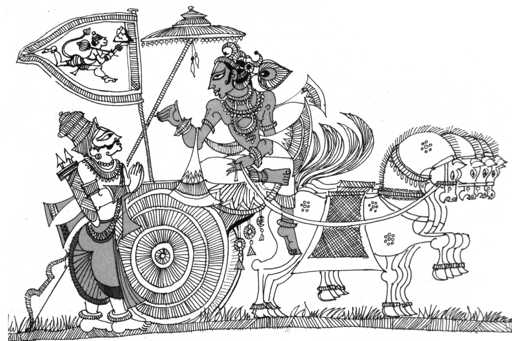
sukiguṁ śukaguṁ śalmaliṁ viśva-rūpaṁ hiraṇya varṇaguṁ suvṛtaguṁ sucakram । āroha vadhvaṁ ṛtasya lokagas syonaṁ patye vahatuṁ kṛṇuṣva ॥

O Bride, radiant as the Sun, mount this all-hued, golden-tinted, strong-wheeled, highly brilliant car, gently rolling, bound for the world of Rta. Make for your husband a happy bridal procession. (RV.10.85.20)

mā vidan paripanthino ya āsīdanti dampatī ।
sugobhir durgam-atītām apadrāntva-rātayaḥ ॥

Those who are at cross purposes and opposed to the wedded couple may they not succeed. May the hard path of life be crossed by pleasant journey. May all the forces of evil shrink away. (RV.10.85.32)

- The mother of the bride or another sumangali goes to the vehicle and anoints the driver with tilak.
- She pours water over the right wheel of the car and anoints it with candan, kumkum and akshata.
- A coconut is then placed under the wheel and the car is slowly driven over the coconut to break it.



VADHŪ PRAVEŚA KARMA

❖ Upon arrival at the home the husband recites:—

āvāṁ aganth sumatir vājinī vasūni aśvinā hṛthsu kāmāguṁ ayaguṁ sata ।
abhūtaṁ gopā mithunā śubhaspatī priyā aryamṇo duryāguṁ aśīmahi ॥

We pay our obeisance to Asvins — the physicians of the gods [who represent Right Thoughts and Right Actions], may good thoughts come to us from them. And may they protect us and fulfil the desires which we cherish in our hearts. O twin Lords of auspiciousness, be favourable to us as we enter this home.

❖ The couple enter the home with the bride going first and kicking over a pot of rice:—

gṛhān bhadranth sumanasaḥ prapadye'vīraghnī vīravatas suvīrān ।
irāṁ vahato ghṛtam ukṣamāṇās teṣvahaguṁ sumanās samviśāmi ॥

I enter this home with positive thoughts, kind to children. May this home be blest with heroes, may this house always be auspicious, may food and ghee flow here in abundance.

❖ The couple sit upon a red bull-hide with the neck turned towards the east:—

iha gāvo niṣidantvihāśvā iha pūruṣāḥ ।
niṣīdantu iha sahasraṁ dakṣiṇo yajña iha poṣo niṣīdatu ॥

Here may the cows sit down, here the horses, here the men. With a thousand gifts, with prosperity and health be seated here.

❖ A child is placed in the bride's lap:—

somenādityā balinas somena pṛthivī dṛḍhā ।
atho nakṣatrāṇām eṣām upasthe soma ādhitaḥ ॥

By Soma (ambrosia) are the Sovereign Principles strong, by Soma mighty is the Earth. Thus the Moon which radiates Soma in the midst of all these constellations has his place.

Saṅkalpaḥ ________ gotra ________ śarmā aham anayā vadhvā saha gārhasthya dharmācaraṇena dharma artha kāma mokṣa sādhana pūrvaka śrī parameśvara prītyarthaṁ adya puṇyāhe vadhu praveśa ākhya karma kariṣye ॥ tadaṅgatvena nirvighnena pari-samāptyarthaṁ ādau śrī mahā gaṇapati pūjāṁ kariṣye ॥

- ❖ Ganeśa pūjā
- ❖ Kalaśa pūjā
- ❖ Navagraha pūjā
- ❖ Kula devatā pūjā
- ❖ Sometimes games are played – like 'hide the ring in a bucket of water'.
- ❖ In Sindhi families handfuls of salt or rice are exchanged.

ŚUBHA KĀMANĀ

prathamo'ñjalir ayaṁ pūrvaṁ sītārāmābhivanditaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 1 ||

dvitīyo'ñjalir ayaṁ pūrvaṁ satyākṛṣṇābhivanditaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 2 ||

tṛtīyo'ñjalir ayaṁ pūrvaṁ gaurī-śaṅkara vanditaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 3 ||

cathurto'ñjalir ayaṁ pūrvaṁ sāvitrī-brahma pūjitaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 4 ||

pañcamo'ñjalir ayaṁ pūrvaṁ kuntī-pāṇḍū prapūjitaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 5 ||

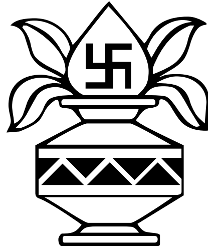
ṣaṣṭamo'ñjalir ayaṁ pūrvaṁ lakṣmī-nārāyaṇa vanditaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 6 ||

saptamo'ñjalir ayaṁ pūrvaṁ śaci-purandhara pūjitaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 7 ||

aṣṭamo'ñjalir ayaṁ pūrvaṁ śrī-veṅkateśvara pūjitaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 8 ||

navamo'ñjalir ayaṁ pūrvaṁ svāhāgni abhivanditaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 9 ||

daśamo'ñjalir ayaṁ pūrvaṁ sāvitrī-satyavān abhivanditaḥ |
sarveṣu mama kāryeṣu śubhadas sarvadā bhavet || 10 ||



CATURTHI KARMA PRAYOGAḤ

- On the fourth day after the wedding, the couple bathe and wear new clothes.
- They are joined with the brahma-granthi.
- Perform the usual preliminaries

Saṅkalpaḥ — evaṁ pūrvokta guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha tithau mama upāta samasta durita kṣaya dvāra śrī parameśvara prītyartham āvayoḥ udvāha śeṣa homa karma kariṣye ||

- Establish the sacred fire (śikhi nāma) and do the preliminaries (āghāra ājyabhāga etc).
- Offer the following oblations with caru.
- Take sampat ājyam with the pradhāna mantras.

agne prāyaścitte tvaṁ devānāṁ prāyaścittir asi brāhmaṇas tvā nātha-kāmaḥ prapadye | yā asyāṁ patighnī tanūḥ prajāghnī paśughnī lakṣmighnī jāraghnī asyai tāṁ kṛṇomi svāhā || agnaye idaṁ na mama |

O Agni! you are the agent of expiation, among the gods you are the agent of expiation. I the Brahmana entreat you, desirous of protection. Whatever misfortune is upon this woman that would affect her husband, her offspring, her domestic animals, her prosperity, and her lover — drive that away from her.

agne prāyaścitte tvaṁ devānāṁ prāyaścittir asi brāhmaṇas tvā nātha-kāmaḥ upadhāvāmi | yā asyai patighnī tanūs tāṁ nāśaya svāhā || agnaye idaṁ na mama ||

'Agni! Expiation! You are the means of expiation of the gods. I, the Brāhmaṇa, entreat you, desirous of protection. Whatever influence is in her that brings harm to her husband, remove that from her. Svāhā

vāyo prāyaścitte tvaṁ devānāṁ prāyaścittir asi brāhmaṇas tvā nātha-kāmaḥ upadhāvāmi | yā asyai prajāghnī tanūs tāṁ nāśaya svāhā || vāyave idaṁ na mama ||

sūrya prāyaścitte tvaṁ devānāṁ prāyaścittir asi brāhmaṇas tvā nātha-kāmaḥ upadhāvāmi | yā asyai paśughnī tanūs tāṁ nāśaya svāhā || sūryāya idaṁ na mama ||

candra prāyaścitte tvaṁ devānāṁ prāyaścittir asi brāhmaṇas tvā nātha-kāmaḥ upadhāvāmi | yā asyai gṛhaghnī tanūs tāṁ nāśaya svāhā || candrāya idaṁ na mama ||

gandharva prāyaścitte tvaṁ devānāṁ prāyaścittir asi brāhmaṇas tvā nātha-kāmaḥ upadhāvāmi | yā asyai yaśoghnī tanūs tāṁ nāśaya svāhā || gandharvāya idaṁ na mama ||

oṁ prajāpataye svāhā | idaṁ prajāpataye na mama ||

oṁ agnaye sviṣṭakṛte | idaṁ agnaye sviṣṭakṛte na mama ||

- vyāhṛti homam.
- pañca-varuṇa homam
- sarva prāyaścitta āhutayaḥ

oṁ āyāścāgne syan abhiśasti pāśca satvam itvamayā asi । ayāno yajñaṁ vahāsyayāno dhehi bheṣajaggas svāhā ॥ idamagnaye na mama ॥ 1 ॥

oṁ ye te śataṁ varuṇa ye sahasraṁ yajñiyāḥ pāśā vitatā mahāntaḥ tebhir no adya savitota viṣṇur viśve muñcantu marutas svarkās svāhā ॥ idaṁ varuṇāya savitre viṣṇave viśvebhyo devebhyo marudbhyaḥ svarkebhyaśca na mama ॥ 2 ॥

oṁ udduttamaṃ varuṇa pāśam asmad avāghaṃ vimadhyamagum śrathāya । athā vayaṃ āditya vrate tavānāgaso aditaye syāma svāhā ॥ idaṁ varuṇāya na mama ॥ 3 ॥

Varuna, from the upmost noose release us, let down the lowest and remove the midmost. So in the Dharma may we become faultless and achieve the state of undivided consciousness, O you who are undifferentiated. (V.S. 12;12)

oṁ prajāpataye svāhā । idaṁ prajāpataye na mama ॥

Pūrṇa pātra dānam

- Give a pūrṇa pātra to the Brahmin

oṁ asyāṁ rātrau kṛtaitat caturthī homa karmaṇi kṛtākṛtāvekṣaṇa rūpa brahma karma pratiṣṭhārtham idam pūrṇa pātraṁ prajāpati daivatam ……. gotrāya ….. śarmaṇe brahmaṇāya pūrṇa pātra dakṣiṇāṁ tubhyaṁ ahaṁ saṁpradade ॥ prativacanam — oṁ svasti

- Release the brahma granthi

oṁ sumitriyā na āpa oṣadhayaḥ santu ॥ sprinkle the praṇīta jal on their heads.

oṁ durmitriyās tasmai santu yo'smān dveṣṭi yañca vayam dviṣmaha —

- pour the rest of the praṇīta jala in the iśāna kona turning it upside down.

oṁ devā gātu vido gātuṁ vitvā gātum ita । manasaspata 'iman deva yajñaggas svāhā vātedhās svāhā ॥ idaṁ vātāya na mama ॥

Abhisiñcanam

yā te patighnī prajāghnī paśughnī gṛhaghnī yaśoghnī ninditā tanū ।
jāraghnī ta enāṁ karomi sā jīryatvaṁ mayā saha śrī ________ devī ॥

'The evil substance which dwells in thee that brings death to thy husband, death to thy children, death to cattle, destruction to the house, destruction to fame, that I transfer to thy paramour. Thus live with me to old age, so-and-so!' (P.G.S. 1:11:4)

- The caru is now tasted by the bride four times:—

  oṁ prāṇaiste prāṇān sandadhāmi ||
  oṁ asthibhis te'sthīni sandadhāmi ||
  oṁ māṁsais te māṁsāni sandadhāmi ||
  oṁ tvacā te tvacaṁ sandadhāmi ||

'I add breath to thy breath, bones to thy bones, flesh to thy flesh, skin to thy skin.'

Touching of the hearts

- The couple touch each other's hearts:—

ta te tusīme hṛdayaṁ divi candramasi śritaṁ vedāhaṁ tan māṁ tad vidyāt paśyema śaradaś śataṁ, jīvema śaradaś śataṁ, śṛṇuyāma śaradaś śataṁ ||

'O you whose hair is well parted! Your heart that dwells in heaven, in the moon, that I know; may it know me. May we see each other a hundred autumns; may we live together a hundred autumns; may we listen to each other a hundred autumns.

Kaṅkana mocanam

- Untie the kaṅkana that was applied before the wedding ceremony.

  kaṅkaṇaṁ mocayāmy-adya rakṣāṁ vaina kadācana |
  mayi rakṣāṁ sthirāṁ datvā svasthānaṁ gaccha kaṅkaṇa ||

- Fill the sruva with ghee, fruit, flower and perform pūrṇāhuti:—

mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaram ṛta ā jātam agnim |
kavigum samrājam atithiṁ janānām āsannā pātraṁ janayanta devāḥ ||

Him, messenger of Earth and head of Heaven, Agni Vaishvanara born of Holy Order, The Sage, the King, the Guest of men, a vessel fit for their mouths have the gods generated. VS.7.24.

- Śānti Pāṭha
- Dakṣiṇa dānam
- Āśirvādam

PUNAR VIVĀHA SAMSKĀRAM

gāndharva vivāheṣu punar vaivāhiko vidhiḥ |
kartavyaśca tribhiḥ varṇaiḥ samayena agni sākṣibhiḥ ||

- The couple take their places in the paṇḍal facing the east with the bride sitting on the right of the groom.
- Perform all the usual preliminaries.

Pradhāna Saṅkalpaḥ

hariḥ oṁ tatsat govinda govinda govinda | bhagavato mahā-puruṣasya viṣṇorājñayā, pravartamānasya ādya brahmaṇo dvitīya parārdhe śvetavarāha kalpe vaivasvata manvantare aṣṭāviṁśatitame kali yuge prathama pāde jambūdvīpe meror āgneya digbhāge hiraṇmaya deśe _________ deśe _________ nagari antargate, samasta devatā brāhmaṇ sannidhau vartamāna vyavahārika candramānena _________ saṁvatsare _________ ayane _________ ṛtau _________ māse _________ pakṣe _________ tithau _________ vāsare _________ nakṣatre śubha yoge śubha karaṇe evaṁ guṇa viśeṣa visiṣṭāyāṁ asyāṁ śubha tithau mama upāta samasta duritakṣaya dvāra śrī parameśvara prītyārthaṁ:—

Harih om tatsat. Govinda, Govinda, Govinda, with the permission of the Supreme Lord Vishnu, in this period during the second half of the life-span of the demiurge Brahma, during the aeon of the White Boar, during the universal rule of Vaivasvata Manu in the 28th period, during the first quarter of the age of Kali, on the planet Earth in land .... of mount Meru, in the country of ...., in the city of ...., in the year .... of the 60 year Jovian cycle, in the .... solstice, during the .... season, in the month of .... in the .... fortnight, on the .... lunar day, on a .... day under the constellation of .... with auspicious conjunctions, and all the planets being benevolently disposed; for the expiation of all my sins and for invoking the grace of God:—

_________ gotrasya _________ śarmaṇaḥ varasya _________ gotrasya nāmnīḥ bhāminī, deva agni guru brāhmaṇāḥ vaiṣṇavāḥ, parivāra sannidhau agnayādi sākṣatayā saha dampatayoḥ praśasta gṛhasthāśrame dharma artha kāma ācaraṇāya, sakala maṅgala prāptyartham udvāha saṁskāraṁ kariṣye ||

I perform this sacrament of marriage for the groom of the clan of .... by the name of .... and the bride of the clan of .... by the name of .... in the presence of the gods, the sacred fire, teachers, priests and devotees as witnesses, so that they may enter today into the hallowed institute of householders for the fulfillment of the fourfold aim of human life — righteousness, material prosperity and recreation .

Paraspara Nirīkṣaṇam

- The couple sit facing each other :—

Bride; apaśyaṁ tvā manasā cekitānaṁ tapaso jātaṁ tapaso vibhūtam |
iha prajāṁ iha rayiṁ rarāṇaḥ prajāyasva prajayā putra-kāma ||

I beheld you in my mind, with skills born of meditation, renown for self-discipline, enjoying in this world progeny and riches, may you obtain [through me] the progeny that you desire. (Rik Veda 10;183;1)

Groom;

apaśyaṁ tvā manasā dīdhyānāṁ svāyāṁ tanūṁ ṛtviyo nāthamānām |
upamām uccā yuvatir babhūyāḥ prajāyasva prajayā putra kāme ||

I beheld you in my mind radiant with beauty, prepared for your husband's approach at due season; may you who are youthful come up to me; may you bear the progeny that you too desire. (Rik Veda 10;183;2)

❖ If they don't intend begetting children then they recite this mantra only:—

Together

eyaṁ agan pati-kāmā jani-kāmo 'ham āgamam |
aśvaḥ kanikradad yathā bhagenāhaṁ sahāgamam ||
yad antaraṁ tad bāhyaṁ yad bāhyaṁ tad antaram |

Both of us have come here voluntarily and without reservation to enter into domestic life full of prosperity and love. May the love that is in our hearts be manifest and may the affection we demonstrate to each other be truly installed in our hearts. (A.V. 2:30:5,4)

Vastra Dānam

❖ The couple each give the other a pair of garments:—

pari-tvā girvaṇo gira imā bhavantu viśvataḥ |
vṛddhayum anuvṛddhayo juṣṭā bhavantu juṣṭayaḥ ||

O lover of song, may these our chants encompass you on every side; strengthening you with long life, may they bring delight to you. (VS 5.29)

❖ The couple then recite the kāma-stuti together:—

Kāma Stuti

ka idaṁ kasmā ādāt | kāmaḥ kāmāya | kāmo dātā kāmaḥ pratigrahītā |
kāmaguṁ samudram āviśa | kāmeṇa tvā pratigṛhṇāmi | kāmaitat-te ||

Who is giving what and to whom ? Love is the Giver and Love the Receiver. Love has entered into the Ocean of Being. Through Love I receive you. O Love all this is for you. (TA. 3.10.1.4 A.V. 3.29.7)

Exchanging of Garlands

❖ The couple both garland each other:—

samañjantu viśvedevāḥ samāpo hṛdayāni nau |
saṁ mātariśvā sandhātā sam u deṣṭrī didesṭu nau ||

May all the Directive Energies of the Cosmos unite our hearts, may the Universal Principles, the Life Force and the heavens keep us two together. (RV.10.85.47)

Agni-sthāpanam

Saṅkalpaḥ — evaṁ pūrvokta guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha tithau mama upāta samasta durita-kṣaya dvāra śrī parameśvara prītyarthaṁ _________ gotro _________ nāma aham asyā bhāryāyāḥ patnītva siddhaye vaivāhika homaṁ kariṣye || udvāha karma kariṣye ||

Om on this auspicious day characterised by the afore mentioned Astrological Parameters, for absolution of all my sins and in order to invoke the Grace of the Supreme Lord) In order to confirm our marriage to each other, I [or through my preceptor] now perform the nuptial sacrifice.

- ❖ Touch water, prepare sthaṇḍila, establish the sacred fire:—

oṁ bhūrbhuvas-suvaḥ yojaka nāma agnim āvāhayāmi sthāpayāmi |
yojaka nāma agnaye namaḥ supratiṣṭo varado bhava ||

oṁ prājāpatye svāhā | oṁ indrāya | oṁ somāya | oṁ agnaye | oṁ bhūḥ
oṁ bhuvaḥ | oṁ suvaḥ ||

Vows by the couple

Groom — dharme ca arthe ca, kāme ca, imāṁ nāticarāmi ||
Bride — dharme ca arthe ca, kāme ca, imaṁ nāticarāmi ||

In our mutual pursuit of spiritual development, in our mutual financial arrangements and in our mutual pursuit of pleasure and intimacy I shall never do the wrong thing by you.

śubha dṛṣṭi

- ❖ The couple are requested to look at each other:—

aghora cakṣur apatighnyedhi śivā patibhyas-sumanās-suvarcāḥ |
jīvasūr-deva-kāmā syonā śaṁ no bhava dvipade śaṁ catuṣpade ||

Om. Gaze gently upon each other, never be hostile to each other, be tender to birds and animals, of cheerful mind, beautiful in your glory, the parents of heroes, be devoted to the gods, be the bestowers of happiness, be good and kind to us, and to all creatures. (RV.10.85.44)

Vaivāhika Homam

For widows;—

iyaṁ nārī patilokaṁ vṛṇānā ni padyata upa tvā martya pretam |
dharmaṁ purāṇam anupālayantī tasyai prajāṁ draviṇaṁ ceha dhehi |

O Man this woman preserving faithfully the ancient custom, longing for domestic happiness approaches you; bestow upon her wealth and offspring. (AV.18;3;1.)

apaśyan yuvatiṁ nīyamānāṁ jīvāṁ mṛtebhyaḥ pariṇīyamānām |
andhena yat tamasā prāvṛt āsīt prākto apācīmanayaṁ tadenāṁ svāhā ||

I saw this youthful dame being escorted and carried behind the dead. When she was enveloped with the blinding darkness of grief, then did I turn her back and lead her homeward. (AV.18;3;3)

udī̍rṣva nārya̱bhi jī̍valo̱kaṁ ga̱tāsu̍m e̱tam upa̍ śeṣa̱ ehi̍ |
ha̱sta̱ grā̱bhasya̍ didhi̱ṣos tave̱daṁ patyu̍r jani̱tvam a̱bhi saṁba̍bhūtha svāhā

Rise up, come to the world of life, O Woman; come, he is lifeless by whose side you remain. Wifehood with this your husband was your lot, who took you by the hand and wooed you as a lover. (RV. 10;18;8)

bṛha̱spati̱ nāva̍ sṛṣṭā̱ṁ viśve̍ devā a̍dhārayan |
varco̱ goṣu̱ pravi̍ṣṭa̱ṁ yat tene̱māgu̱ṁ sagas sṛ̍jāmasi svāhā̎ ||

The domestic law ordained by God is maintained by the Cosmic forces, with all the splendor that exists in the learned do we endow this woman.

bṛha̱spati̱ nāva̍ sṛṣṭā̱ṁ viśve̍ devā a̍dhārayan |
tejo̱ goṣu̱ pravi̍ṣṭa̱ṁ yat tene̱māgu̱ṁ sagas sṛ̍jāmasi svāhā̎ ||

with all the vigor that exists in the learned do we endow this woman.

bṛha̱spati̱ nāva̍ sṛṣṭā̱ṁ viśve̍ devā a̍dhārayan |
bhargo̱ goṣu̱ pravi̍ṣṭa̱ṁ yat tene̱māgu̱ṁ sagas sṛ̍jāmasi svāhā̎ ||

……… with all the good fortune that exists in the learned do we endow this woman.

bṛha̱spati̱ nāva̍ sṛṣṭā̱ṁ viśve̍ devā a̍dhārayan |
yaśo̱ goṣu̱ pravi̍ṣṭa̱ṁ yat tene̱māgu̱ṁ sagas sṛ̍jāmasi svāhā̎ ||

……… with all the glory that exists in the learned do we endow this woman.

bṛha̱spati̱ nāva̍ sṛṣṭā̱ṁ viśve̍ devā a̍dhārayan |
payo̱ goṣu̱ pravi̍ṣṭa̱ṁ yat tene̱māgu̱ṁ sagas sṛ̍jāmasi svāhā̎ ||

……… with all the knowledge that exists in the learned do we endow this woman.

bṛha̱spati̱ nāva̍ sṛṣṭā̱ṁ viśve̍ devā a̍dhārayan |
raso̱ goṣu̱ pravi̍ṣṭa̱ṁ yat tene̱māgu̱ṁ sagas sṛ̍jāmasi svāhā̎ ||

……… with all the essence that exists in the learned do we endow this woman. (AV.14.2.53-58.)

somo̍ vadhū̱ yura̍bhavad a̱śvinā̎s tā̱m u̱bhā va̱rā |
sū̱ryaṁ yat patye̱ śaṁ san̍tī̱ṁ mana̍sā savi̱tā da̍dāt svāhā̎ ||

The Young man was he who wooed the dame, the groomsmen were the twin Asvins - Right Action & Right Knowledge. The Impeller of the Cosmos has joined this dame with this young man, may they forever remain together. (RV. 10;85;9)

Pāṇi Gṛhaṇam

❖ The couple join hands and recite the following:—

gṛ̱bhṇā̱mi̍ te sau̱bhagatvāya̱ hasta̱ṁ mayā̱ patyā̍ ja̱rada̍ṣṭhi̱r yathā'sa̍ḥ |
bhago̍ arya̱mā savi̱tā purandhi̱r mahya̍ṁ tvā-'du̱rgārhapatyāya devā̱ḥ ||

I take your hand for wellbeing so that together we may attain to old age in happiness. The Universal Principles; Enjoyment [Bhaga], Aspiration [Aryaman], Creativity [Savitar] and Completeness [Purandhri] have united us for the performance of our duties as householders. (RV 10.85.36)

sā tvam asyam amūham asmi sā tvam | dyaur-ahaṁ pṛthivī tvam | reto-haguṁ reto-bhṛtvam | mano'ham-asmi vāk-tvam | sāmā'ham-asmi ṛk-tvam ||

You are Primordial Nature — I am all-pervading Spirit — You are Nature. I am the Sky — You are the Earth. I am the seed — You are the bearer. I am mind — You are Speech. I am the melody — You are the words.

te santu jaradaṣṭayas saṁpriyau rociṣnu sumanasya-mānau |
paśyema śaradaśśataṁ jīvema śaradaśśataṁ śṛṇuyāma śaradaśśatam ||

May we remain together until old age, loving each other, delighting in each other, with our minds in harmony, appreciating each other's ideas, views and feelings. May we discover life together for an hundred autumns, may we live together for an hundred autumns, and may we listen to each other attentively for an hundred autumns.

- If the husband has children from a previous marriage:—

yenāgnir asyā bhūmyā hastaṁ jagrāha dakṣiṇām | tena gṛhṇāmi
te hastaṁ mā vyathiṣṭhā mayā saha prajayā ca dhanena ca ||

(The groom) As the king takes the hand of the Earth (to cherish and protect it) even so do I take your hand, may you never be discomforted, remain with me, with my children and with store of wealth. (A.V. 14;1;48)

mameyaṁ astu poṣyā mahyaṁ tvādād bṛhaspatiḥ |
mayā patyā prajāvati saṁ jīva śaradaś śatam ||

(The groom) May it be my responsibility to care for you; Brihaspati has united us together. May you live with me for an hundred autumns, and be a mother unto my children. (A.V. 14;1;52)

Aśmarohanam

(*repeated for three rounds*)

- The couple retire to the north of the fire where a millstone has been placed.
- The couple stand opposite each other touching the stone with their right feet.
- The bride places her hands upon the groom's shoulders or holds hands:—

imaṁ aśmānam ārohata aśmeva yuvāṁ sthirau bhavata |
dviṣantam apabādhasva mā ca yuvāṁ dviṣatāṁ adhaḥ ||

Stand both of you upon this stone and be as resolute & firm as this stone in your commitment. May you both surmount all obstructions and may you never be overwhelmed by contrary forces.

Pradakṣiṇa

viśvā uta tvayā vayaṁ dhārā udanyā iva | ati-gāhemahi dviṣaḥ || 3 ||

Guide them through tribulations As easily as one passes through rivulets of water. (RV 2.7.3)

Sapta Padi

- Seven piles of rice or seven blades of darbha are arranged to the north of the fire.
- The couple take seven steps together towards either the East or the North-east.

1. oṁ ekam iṣe viṣṇustvānvetu

   1. May Lord Visnu guide you to the procurement of nourishment.
2. oṁ dve ūrje viṣṇustvānvetu

   2. May Lord Visnu guide you to strength.
3. oṁ triṇi vratāya viṣṇustvānvetu

   3. May Lord Visnu guide you to prosperity.
4. oṁ catvāri mayobhavāya viṣṇustvānvetu

   4. May Lord Visnu guide you to consummate bliss
5. oṁ pañca paśubhyaḥ viṣṇustvānvetu

   5. May Lord Visnu guide you to the welfare of the domestic animals.
6. oṁ ṣaḍ ṛtubhyaḥ viṣṇustvānvetu

   6. May Lord Visnu guide you to enjoyments according to the seasons.
7. oṁ sapta sakhāya viṣṇustvānvetu

   7. May Lord Visnu guide you to friendship

- Together they recite;

sakhā sapta-padā bhava | sakhāyau sapta-padā babhūva | sakhyaṁ te gameyam | sakhyāt-te mā yoṣam | sakhyān me mā yoṣṭāḥ | samayāva saṅkalpāvahai | iṣam-ūrjam abhi-samvasānau | sannau manāguṁsi saṁ vratā sam u citāny-akaram ||

You are my friend in life through these seven steps; may I attain your friendship, may our friendship bind us together; may we never cease being friends, may our intentions be of one accord, may our radiance be one, and our minds united. We are united in harmony and affection, radiant with kind thoughts, enveloped in enjoyment and strength, united are our minds, our vows and our hearts.

- They then circumambulate the fire four times and return to their seats and swop places.

Hṛdaya Sparśanam

mama hrdaye hrdayaṁ te astu | mama citte cittam astu te |
mama vācam ekamanāḥ śruṇu | mām eva'nuvratā sahacaryā mayā bhava

May our hearts be united in love, may our thoughts be in harmony, may we respond to each other's requests, may we walk together and be helpful to each other.

Māṅgalya Dhāranam

- The husband ties the māṅgalyam with the following prayer:—

māṅgalya tantu anena mama jīvana hetunā |
kaṇṭe badhnāmi subhage saṁ jīva śaradaś-śatam ||

Oṁ I tie this sacred thread [I place this sacred ornament] around your neck, so that we may live long together, and remain together enjoying prosperity for an hundred autumns.

OR Rings are exchanged

māṅgalya mudrika anena mama premasya lakṣaṇam |
aṅgule dhārayiṣyāmi saṁ-jīva śaradaś-śatam ||

I place this ring which is a symbol of my love upon your finger — may we live together for a hundred autumns.

hiraṇya-garbha saṁbhūtam sauvarṇam cāṅgulīyakam |
sarva-pradam prayacchāmi prīto'stu ca prajā-patiḥ ||

Sindūr Dānam

- A red dot is placed on the forehead of the bride by the groom and a little kumkum is also placed in the parting of her hair:—

sumaṅgalīr-iyaṁ vadhu imāguṁ sameta paśyata |
saubhāgyam asyai dattvā yathāstaṁ viparetana ||

Highly auspicious is this bride, come congratulate her; wish her a married life filled with her Husband's love, and then repair to your respective dwellings. (RV.10.85.33)

vāmam adya savitar vāmam u śvo dive dive vāmam asmabhyaguṁ sāvīḥ | vāmasya hi kṣayasya deva bhūrerayā dhiyā vāma bhājas syāma ||

Fair wealth O Savitar, today, tomorrow, fair wealth produce for us each day that passes. May we through this our song, O God, be happy gainers of a fair and spacious habitation. (Y.V. 8:6)

Jaya Homam

cittañ ca svāhā | cittāyedam na mama || 1 ||
cittiśca svāhā | cittyā idam na mama || 2 ||
ākūtañ ca svāhā | ākūtāyedam || 3 ||
ākūtiśca svāhā | ākūtyā idam || 4 ||
vijñātam ca svāhā | vijñātāyedam || 5 ||
vijñānam ca svāhā | vijñānāyedam || 6 ||
manaśca svāhā | manasa idam || 7 ||
śakvarīśca svāhā | śakvarībhya idam || 8 ||
darśaśca svāhā | darśāyedam || 9 ||
pūrṇamāsaśca svāhā | pūrṇamāsāyedam || 10 ||
bṛhañca svāhā | brhata idam || 11 ||
rathantarañ ca svāhā | rathantarāyedam || 12 ||

Yajña Samāpti

- Vyāhṛti āhuti, sthālipāka āhuti:—

oṁ agnaye svāhā || agnaye idaṁ ||
oṁ prajāpataye svāhā || prajāpataye idaṁ ||

oṁ viśvebhyo devebhyas svāhā || viśvebhyo devebhya idaṁ ||
oṁ anumataye svāhā || anumataye idaṁ ||

❖ prāyaścitta ahuti:—

imaṁ me varuṇa R.V.1.25.19
tattvā yāmi R.V.1.24.11
tvanno agne R.V.4.1.4 T.S.2.5.12.3
sa tvanno agne R.V.4.1.5 T.S.2.5.12.3
tvam agne ayāsya T.B.2.4.1.9

❖ The couple now perform Sviṣṭakṛt Homa.

oṁ agnaye sviṣṭakṛte svāhā | agnaye sviṣṭakṛte idam na mama ||

oṁ bhūḥ bhuvaḥ suvaḥ | tat savituḥ vareṇyaṁ bhargo devasya dhīmahi | dhiyo yo naḥ pracodayāt svāhā ||

oṁ āpo jyotir raso-mṛtaṁ brahma bhūr bhuvas suvar ogass svāhā ||

oṁ asmin vaivāhika homa karmaṇi madhye saṁbhāvita samasta deśa prāyaścittārthaṁ sarva prāyaścittaṁ hoṣyāmi ||

oṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idaṁ na mama ||
oṁ śrī viṣṇave-svāhā | viṣṇave paramātmane idaṁ na mama ||
oṁ rudrāya paśupataye svāhā | rudrāya paśupataye idaṁ na mama ||

❖ The couple now perform pūrṇāhuti.

mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaram ṛta ā jātam agnim | kaviguṁ samrājam atithiṁ janānām āsannā pātram janayanta devāssvāhā |

Him, messenger of Earth and head of Heaven, Agni Vaishvanara born of Holy Order, The Sage, the King, the Guest of men, a vessel fit for their mouths have the gods generated. VS.7.24.

Viśva-kalyāna Prārthana

śan-no mitra śaṁ varuṇaḥ | śan-no bhavatvaryamā | śan-na indro bṛhaspatiḥ | śan-no viṣṇur-urukramaḥ | śaṁ no vātaḥ pavatāṁ mātariśvā śaṁ nas-tapatu sūryaḥ | śaṁ naḥ kanikradad-devaḥ parjanyo abhi varṣatu ||

Gracious be Mitra unto us, and Varuna and Aryaman; Indra, Brhaspati be kind, and Vishnu of the mighty stride. May the wind blow pleasantly for us, may Surya warm us pleasantly. Pleasantly, with a roar of thunder, may the God Parjanya send the rain on us. (V.S. 36:10)

dyauś śāntir antarikṣaguṁ śāntiḥ pṛthivī śāntir āpa śāntir oṣadhaya śāntiḥ | vanaspataya śāntir viśvedevāś śāntir brahma śāntis sarvaguṁ śāntiś śāntir eva śāntis sā mā śāntir edhi ||

To the Sky be peace, to the atmosphere peace, to the Earth peace, to the waters and Plants be peace. To the Trees peace, to the All-Gods peace, peace to Brahma peace, may the entire Universe have peace , peace indeed peace—may I too experience that peace!

Benedictions

samitagum saṅkalpetāgum sampriyau rociṣṇu
sumanasya mānau । iṣam ūrjam abhi samvasānau ॥

Unite ye two and harmonize together, dear to each other, brilliant and friendly minded. Abiding in one place together, abounding in food and vigour. (Yajur Veda 12;57.)

saṁ cennayātho aśvinā kāminā saṁ ca vakṣathaḥ ।
saṁ vāṁ bhagāso agmata saṁ cittāni sam u vratā ॥

O mutually loving young couple, walk together, progress together. May you both attain your goals together, may your hearts be united and may your resolves be the same. (AV.2.30.2.)

COMMITMENT CEREMONY

1. Welcome

- ❖ The couple come to the maṇḍap and standing in front of each other they garland each other.

samañjantu viśvedevāḥ samāpo hṛdayāni nau |
saṁ mātariśvā sandhātā sam u deṣṭrī dideṣṭu nau ||

May all the Directive Energies of the Cosmos unite our hearts, may the Universal Principles, the Life Force and the heavens keep us two together. (RV.10.85.47)

- ❖ They place tika on each other's foreheads:—

āyurasi | tatte prayacchāmi | āyuṣmad astu te mukham | āyuṣmac-chiro astu te | ayuṣmān viśvataḥ pratyaṅg | āyuṣā sāpipṛgdhi mā ||

May you have longevity. That I pray for you. May long life lie ahead of you, may longevity be above you. Longevity spreading everywhere. May your purpose in life be accomplished through longevity. TB.2.7.7.3

- ❖ The couple take their seats.
- ❖ They perform Ganeśa Pujā

2. Pradhāna Saṅkalpaḥ

hariḥ oṁ tatsat ….. asyāṁ śubha tithau, ___________ nāmadheya tathā _________ nāmadheya etau yajamānayoḥ dharma, artha, kāma, sahatva sauhārdaṁ siddhaye niyukta karma kariṣye ||

tad aṅgatvena antaḥ-karaṇa śuddhyarthaṁ śarīra śuddhyarthaṁ sarvopakaraṇa siddhyarthaṁ laghu puṇyāha vācanaṁ kariṣye ||

- ❖ Perform Puṇyāha ācanam and navagraha pūjanam

3. Exchanging of garments

- ❖ The couple give each other gifts of clothing:—

pari-dhāsye yaśo-dhāsye dīrghāyutvāya jaradaṣṭir-asmi |
śataṁ ca jīvāmaś śaradaḥ purucī rāyaspoṣām abhisam-vyayiṣye ||

Wear this garment and may you have fame and longevity, and may we live together until old age. With your grace may we live together for an hundred autumns, enjoying well-being and prosperity and ever increasing our knowledge.

dātā kāmo gṛhītā'pi kāmāyā'dācca kāminam |
kāmena tvāṁ pragṛhṇāmi pūrṇo'stu cāvayoḥ ||

Love is the true giver, Love the true receiver, the lover has received his beloved, with love I receive you, may our love be fulfilled

4. Establishing the Sacred Fire

Saṅkalpaḥ — evaṁ purvoktā guṇa viśeṣaṇa visiṣṭhāyāṁ asyāṁ śubha tithau asmākaṁ sauhārdaṁ siddhaye yojaka homaṁ kariṣye ||

Om. On this auspicious day characterised by the afore mentioned Astrological Parameters; In order to confirm our friendship to each other, we now perform the fire-offerings.

- Touch water, prepare sthaṇḍila, establish the sacred fire,
- Perform the rites up to the ājyabhāga:—

oṁ bhurbhuvas-suvaḥ yojaka nāma agnim āvāhayāmi sthāpayāmi |
yojaka nāma agnaye namaḥ supratiṣṭo varado bhava ||

5. Principle Oblations

- The couple make the following oblations (Kaushitaki Brahmana 2:4)

vācaṁ te mayi juhomy-asau svāhā |

Your power of communication I assimilate — svaha!

prāṇaṁ te mayi juhomy-asau svāhā |

Your life force I assimilate — svaha!

cakṣuś- te mayi juhomy-asau svāhā |

Your vision I assimilate — svaha!

śrotraṁ te mayi juhomy-asau svāhā |

Your experience and learning I assimilate — svaha!

manas te mayi juhomy-asau svāhā |

Your mind I assimilate — svaha!

prajñāṁ te mayi juhomy-asau svāhā ||

Your wisdom and insight I assimilate — svaha!

āno g̱antaṁ riśādasā̱ varuṇa̱ mitra ba̱rhaṇā | upe̱maṁ cārum adhvaraṁ svāhā || mitrāvaruṇābhyām idaṁ na mama ||

O Varuna and Mitra you who confront our enemies, confidently come here to this our goodly sacrifice.

viśvas̱ya̱ hi pracetasā̱ varuṇa̱ mitra̱ rājathaḥ | ī̱śā̱nā pipyata̱ṁ dhiyaḥ svāhā || mitrāvaruṇābhyām idaṁ na mama ||

For Mitra and Varuna are rulers over all. Fulfil our desires for you are capable.

upa naḥ su̱tamā gata̱ṁ varuṇa̱ mitra dā̱śuṣaḥ | a̱sya somasya pī̱taye svāhā || mitrāvaruṇābhyām idaṁ na mama ||

Come to the sweet draught we have prepared for you O Varuna and Mitra, come and drink the Soma prepared by the worshipper. R.V. 5:71

saṅgacchadhvaguṁ saṁvadadhvam | saṁ vo mānāguṁsi jānatām ||
devā bhāgaṁ yathā pūrve | sañjānānā upāsate svāhā || agnaye idam ||

Meet together, talk together, let your minds comprehend in harmony; In like manner as the ancient gods concurring, accepted their portion of the sacrifices.

samāno mantras samitis samānī | samānaṁ manaṣ-saha cittam eṣām |
samānaṁ keto abhisagaṁ rabhadhvam | saṁjñānena vo haviṣā yajāmahe svāhā || agnaye idam ||

May you pray together in harmony, may you strive for common goals with a common purpose, may you have associated desires. I repeat for you a common prayer, I offer for you a common oblation.

samānī va ākūtiḥ | samānā hṛdayāni vaḥ | samānaṁ astu vo manaḥ |
yathā vaḥ susahā 'sati svāhā || agnaye idam ||

United be your intention, united be your hearts, united your thoughts, so that there may be a thorough harmony among you.

6. Vows and Affirmations

❖ The couple hold hands:—

oṁ agniṣṭe te hastam agabhīt | oṁ somaste te hastam agabhīt ||

oṁ savitā te hastam agabhīt | oṁ sarasvatī te hastam agabhīt ||

The principle of spiritual transformation has joined our hands. The principle of nurturing has joined our hands. The principle of enlightenment has joined our hands. The principle of learning has joined our hands!

te santu jaradaṣṭayaḥ saṁpriyau rociṣṇu sumanasya-mānau |
paśyema śaradaśśataṁ jīvema śaradaśśataṁ śṛṇuyāma śaradaśśatam ||

May we remain together until old age, loving each other, delighting in each other, with our minds in harmony with each other, appreciating each other's ideas, views and feelings. May we discover life together for an hundred autumns, may we live together for an hundred autumns, and may we listen to each other attentively for an hundred autumns.

adya prabhrti vayasyo'si tvan me na saṁśayaḥ |
tvat śatru mama śatruḥ syād adya prabhrti dayita ||
mitraṁ te mama sanmitraṁ tvad duḥkhan tan mamāpi ca |
tvat prītireva mat prīti tvad sukhaṁ tan mamāpi ca ||

From today onwards you are my beloved friend
Your adversity is my adversity from today onwards,
Your friends are my friends, your pain too is my pain.
What is dear to you will now be dear to me, and our joys too we will share.

7. Circumambulation

viśvā uta tvayā vayaṁ dhārā udanyā iva | ati-gāhemahi dviṣaḥ ||

Guide them through tribulations As easily as one passes through rivulets of water. (RV 2.7.3)

8. Treading upon the Stone

imam aśmānam ārohata aśmeva yuvāṁ sthirau bhavata ।
dviṣantam apabādhasva mā ca yuvāṁ dviṣantām adhaḥ ॥

Stand both of you upon this stone and be as resolute & firm as this stone in your commitment to each other. May you both surmount all obstructions to your relationship and may you never be overwhelmed by contrary forces.

9. Jaya Homam

cittañ ca svāhā । cittāyedam na mama ॥ 1 ॥
cittiśca svāhā । cittyā idam na mama ॥ 2 ॥
ākūtañ ca svāhā । ākūtāyedam ॥ 3 ॥
ākūtiśca svāhā । ākūtyā idam ॥ 4 ॥
vijñātam ca svāhā । vijñātāyedam ॥ 5 ॥
vijñānam ca svāhā । vijñānāyedam ॥ 6 ॥
manaśca svāhā । manasa idam ॥ 7 ॥
śakvarīśca svāhā । śakvarībhya idam ॥ 8 ॥
darśaśca svāhā । darśāyedam ॥ 9 ॥
pūrṇamāsaśca svāhā । pūrṇamāsāyedam ॥ 10 ॥
bṛhañca svāhā । brhata idam ॥ 11 ॥
rathantarañ ca svāhā । rathantarāyedam ॥ 12 ॥

oṁ bhagāya svāhā । bhagāyedaṁ na mama ॥

prajāpate na tvad etānyanyo viśvā jātāni pari tā babhūva । yat kāmas te juhumas tanno astu vayaguṁ syāma patayo rayīṇāguṁ svāhā ॥ prajāpataya idaṁ na mama ॥
O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become lords of rich possessions.

10. Seven Steps

ekam iṣe — viṣṇu yuvāṁ nayatu ।
1. By the first step may Lord Vishnu guide us to the procurement of nourishment.
dve-urje — viṣṇu yuvāṁ nayatu ।
2. By the second step may Lord Vishnu guide us to health.
trīṇi rāyas-poṣāya — viṣṇu yuvāṁ nayatu ।
3. By the third step may Lord Vishnu guide us to prosperity and security.
catvāri mayo-bhavāya — viṣṇu yuvāṁ nayatu ।
4. By the fourth step may Lord Vishnu guide us to the source of all bliss
pañca-paśubhyo — viṣṇu yuvāṁ nayatu ।
5. By the fifth step may Lord Vishnu guide us to the increase of investments
ṣaḍ rtubhyo — viṣṇu yuvāṁ nayatu ।
6. By the sixth step may Lord Vishnu guide us to enjoyments according to the seasons.
sapta sakhyāya — viṣṇu yuvāṁ nayatu ।
7. By the seventh step may Lord Vishnu guide us to friendship.

sakhā sapta-padā bhava | sakhāyau sapta-padā babhūva | sakhyaṁ te gameyam | sakhyāt-te mā yoṣam | sakhyān me mā yoṣṭāḥ | samayāva saṅkalpāvahai | iṣam-ūrjam abhi-samvasānau | sannau manāguṁsi saṁ vratā sam u citāny-akaram ||

You are my friend in life through these seven steps; may I attain your friendship, may our friendship bind us together; may we never cease being friends, may our intentions be of one accord, may our radiance be one, and our minds united. We are united in harmony and affection, radiant with kind thoughts, enveloped in enjoyment and strength, united are our minds, our vows and our hearts.

11. Abhyukṣaṇam

❖ The Brahmin now asperses the couple:—

āpaś śivāḥ śivattamāḥ śāntā śāntatamās tāste krṇvantu bheṣajam ||

āpo hiṣṭho mayo bhuvaḥ | tā na ūrje dadhātana | mahe raṇāya cakṣate | yo vaś-śivatamo rasaḥ | tasya bhājayateha naḥ | uśatīr-iva mātaraḥ | tasmā araṅga māma vaḥ | yasya kṣayāya jinvatha | āpo janayathā ca naḥ |

O Waters! you are beneficent, so grant to us nourishment that we may behold great delight. Grant us a share in that great bliss that you possess, like Mothers in their tender solicitous love. To you we come gladly for Him, to whose abode you lead us on. Make us pure through wisdom and grant us to be reborn with splendour.

12. The Prayer to the Sun

tac-cakṣur deva-hitaṁ purastāc-chukram-uccarat | paśyema śaradaś-śataṁ, jīvema śaradaś-śataṁ, śṛṇuyāma śaradaś-śataṁ, prabravāma śaradaś-śataṁ, adīnās-syāma śaradaś-śataṁ, bhūyaś ca śaradaś śatāt ||

May we continue to see for an hundred autumns, may we discover life together, may we live together, may we listen to beneficial advice, may we communicate well, may we never be defeated for an hundred autumns, thus for a long time may we continue to pursue the path to enlightenment.

13. Hṛdaya Sparśam

❖ The couple touch each other's hearts:—

mama hrdaye hrdayaṁ te astu | mama citte cittam astu te |
mama vācam ekamanāḥ śruṇu | mām eva'nuvratā sahacaryā mayā bhava |

May our hearts be united in love, may our thoughts be in harmony, may we respond to each other's requests, may we walk together and be helpful to each other.

14. Āśirvādam

bhadram astu śivam cā'stu mahālakṣmī prasīdatu |
rakṣantu tvāṁ surā sarve sampadaḥ santu susthira || 1 ||

May well-being be yours, and auspiciousness too, may Fortune shower her grace upon you,
May all the gods protect you, and grant you prosperity and security in abundance.

mantrārthāḥ saphalāḥ santu pūrṇā santu manorathāḥ |
śatrūṇāṁ buddhi nāśo'stu mitrāṇām udayas tathā || 2 ||

May you receive all the benefit of the mantras, may all your goals be fulfilled, may all your enemies obtain intelligence and your friends ever increase.

avyādhinā śarīreṇa manasā ca nirādhinā |
pūrayannarthinām āśām jīva-tvaṁ śaradaś-śatan || 3 ||

May your body be free from diseases and your mind free from worry, may you achieve your aspirations and may your live for an hundred autumns.

sarve devāḥ sagandharvā brahmā viṣṇu śivādayaḥ |
rakṣantu tvāṁ sadā yāntaṁ tiṣṭhantaṁ nidrayā-yutam || 4 ||

May all the devas and gandharvas along with Brahma, Vishnu and Siva protect you wherever you go, wherever you stay and wherever you sleep.



JAYĀDI HOMAM

hariḥ oṁ tatsat । pūrvokta guṇa …………etat karma-samruddhyartham jayādi homam kariṣye ॥

cittañ ca svāhā । cittāyedam na mama ॥ 1 ॥
cittiśca svāhā । cittyā idam na mama ॥ 2 ॥

1 - 2. To Thought and thinking hail!

ākūtañ ca svāhā । ākūtāyedam ॥ 3 ॥
ākūtiśca svāhā । ākūtyā idam ॥ 4 ॥

3 – 4. To intent and intention hail!

vijñātam ca svāhā । vijñātāyedam ॥ 5 ॥
vijñānam ca svāhā । vijñānāyedam ॥ 6 ॥

5 – 6. To the known and to knowledge hail!

manaśca svāhā । manasa idam ॥ 7 ॥
śakvarīśca svāhā । śakvarībhya idam ॥ 8 ॥

7 – 8. To the mind and to ability hail!

darśaśca svāhā । darśāyedam ॥ 9 ॥
pūrṇamāsaśca svāhā । pūrṇamāsāyedam ॥ 10 ॥

9 – 10. To the new moon and the full moon hail!

bṛhañca svāhā । bṛhata idam ॥ 11 ॥
rathantarañ ca svāhā । rathantarāyedam ॥ 12 ॥

11 – 12. To the Brhat and the Rathantara hail!

2. abhyātana Homaḥ

prajāpatir jayān indrāya vṛṣṇe prāyacchad-ugraḥ pṛtanājyeṣu । tasmai viśas-samanam amanta sarvāḥ sa ugras-sa hi havyo babhūva svāhā । prajāpataya idam na mama ॥ 13 ॥

13 Prajapati bestowed victories on Indra The Strong, [through this homa] he who is dreaded in battle contest, to him all people are bowed in reverence, for he became formidable, worthy of offering. To him all hail.

agnir bhūtānām adhipatis-sa māvatvasmin brahmann-asmin kṣatre ’syām-āśiṣyasyām purodhāyām asmin karmann-asyām deva-hūtyāguṁ svāhā । agnaya idam ॥ 14 ॥

14 O Agni is the lord of beings, may He help me; to attain Spiritual Dominion, to obtain dominion over the material, in this prayer, in this sacerdotal rite, in this ritual act, this invocation of the gods. Hail!

indro jyeṣṭhānām adhipatis-sa mā’vatu …. svāhā । indrāyedam ॥ 15 ॥

15. Indra is lord of the elite, may he help me .... Hail!

yamaḥ pṛthivyā adhipatis-sa mā'vatu .... svāhā | yamāmyedam || 16 ||

16. Yama is lord of the earth, etc.

vāyur antarikṣasyādhipatis-sa .... svāhā | vāyava idam || 17 ||

17. Vayu is lord of the atmosphere; etc

sūryo divo'dhipatīs-sa .... svāhā | sūryāyedam || 18 ||

18. Surya is lord of the Cosmos, etc

candramā nakṣatrāṇām adhipatis-sa mā'vatu .. svāhā | candramasa || 19 ||

19. Chandrama is the lord of the luminaries, etc

bṛhaspatir brahmaṇo' dhipatis-sa mā'vatu .... svāhā | bṛhaspataya idam || 20 ||

20. Brhaspati is the lord of spirituality; etc

mitras satyānām adhipatis-sa mā'vatu .... svāhā | mitrāyedam || 21 ||

21. Mitra is the lord of truths; etc

varuṇo'pām adhipatis-sa mā'vatu .... svāhā | varuṇāyedam || 22 ||

22. Varuna is the lord of waters, etc

samudras srotyānām adhipatis-sa mā'vatu .... svāhā | samudrāyedam || 23 ||

23. Ocean is the lord of rivers; etc

annaguṁ sāmrājyānām adhipatis-tanmāvatu .... svāhā | annāyedam || 24 ||

24. Food is the lord of Emperors; etc

soma oṣadhīnām adhipatis-sa mā'vatu .... svāhā | somāyedam na mama || 25 ||

25. Soma is the lord of plants, etc

savitā prasavānām adhipatis-sa mā'vatu .... svāhā | savitra idaṁ || 26 ||

26. Savitar is the lord of enterprise, etc

rudra paśūnām adhipatis-sa mā'vatu .... svāhā | rudrāyedam || 27 ||

27. Rudra is the the Lord of creatures, etc

(apa upaspṛśya)

tvaṣṭā rūpāṇām adhipatis-sa mā'vatu....... svāhā | tvaṣṭra idaṁ || 28 ||

28. Tvastra is the lord of visible forms, etc

viṣṇuḥ parvatānām adhipatis-sa mā'vatu .... svāhā | viṣṇava idaṁ || 29 ||

29. Visnu is the lord of the Mountains; etc

maruto gaṇānām adhipatayas te māvantu .... svāhā | marudbhya idaṁ || 30 ||

30. Maruts are the lords of society; etc.

pitaraḥ pitāmahāḥ pare'vare tatās tatā mahā idam āvata | asmin brahmann-asmin kṣatre 'syām-āśiṣyasyām purodhāyām asmin karmann-asyām deva-hūtyāguṁ svāhā | pitrubhya idam || 31 ||

31. O ye Fathers, ye Grandfathers, ye further, ye nearer, ye Great grandfathers, ye Great Great grandfathers, do ye help me here. May they protect this our Spiritual Achievement and our Material Achievement, may they protect this our sacerdotal rite, this pious act, this invocation of the gods. To them all hail.

(apa upaspruṣya)

3. Rāṣṭrabhrt homaḥ.

ru̱tā̱ṣāḍ ru̱ta dhā̍mā̱gni gandha̱rvas tasya oṣa̍dha̱yo'psa̱rasa̱ ūrjo̱ nāma sa i̱dam brahma kṣa̱tram pātu tā i̱dam brahma kṣa̱tram pā̎ntu ta̱smai svāhā̎ | agnaye gandharvāyedam || 32 ||

32. O Maintainer of the Holy Cosmic Order, abounding in truth, the Mystic Fire is the Celestial Harmony, his manifest potential are the herbs, called Nourishing. May he protect this our Spiritual Dominion , and Temporal Dominion; to him all hail!

tābhya̱s svāhā̎ | oṣadhībhyo'psarobhya idam || 33 ||

33. To them all hail!

sa̱guṁ hi̱to vi̱śva-sā̍mā̱ sūryo̍ gandha̱rvas tasya̱ marī̍cayo'psa̱rasa̱ ā̱yuvo̱ nāma̱ ..... svāhā̎ | sūryāya gandharvāya idaṁ || 34 ||

34. The Conjoined, [of day and night] lauded by the Universe, the Sun is the Celestial Harmony, His manifest potential are His rays called the Vital Forces. May he protect ....

tābhya̱s svāhā̎ | marīchibhyo'psarobhya idaṁ || 35 ||

35. To them all hail!

su̱ṣu̱mnas sūrya̍ raśmiś ca̱ndramā̍ gandha̱rvas tasya̱ nakṣa̍trāṇy-apsa̱rasa̍ be̱ku̎rayo̱ nāma̱ .... svāhā̎ | candramase gandharvāyedam || 36 ||

36. The Highly-Blessed, radiant-rayed Moon is the Celestial Harmony, his manifest potential are the Asterisms called Luminous. May he ....

tābhya̱s svāhā̎ | nakṣatrebhyo'psarobhya idaṁ || 37 ||

37. To them all hail!

bhu̱jyus su̍pa̱rṇo yajño ga̍ndha̱rvas tasya̱ dakṣi̍ṇā apsa̱rasa̍s tavā nāma̱ .... svāhā̎ || yajñāya gandharvāyedam || 38 ||

38. The protecting, the Strong-winged Sacrifice is the Celestial Harmony, his manifest Potential are the sacrificial fees, (called) praises . May he protect ....

tābhya̱s svāhā̎ | dakṣiṇābhyo'psarobhya idaṁ || 39 ||

39. To them all hail!

pra̱jāpa̍tir vi̱śva̍ka̍rmā̱ mano̍ gandha̱rvas tasya̍ rk-sā̱mānya̍psa̱raso̱ vahna̍yo̱ nāma̱ .... svāhā̎ | manase gandharvāyedam || 40 ||

40. Prajapati the Creator of the Universe, the Cosmic Mind is the Celestial Harmony ; his manifest potential are the Rc and the Sama verses, called hymns. May he protect ....

tābhya̱s svāhā̎ | ruksāmebhyo'psarobhya idaṁ || 41 ||

41. To them all hail!

iṣiro viśvavyacā vāto gandharvas tasyāpo'psaraso mudā nāma .... svāhā | vātāya gandharvāyedam || 42 ||

42. The All-pervading Life-Force is the Celestial Harmony; his manifest potential are the waters (called) delights. May he protect ....

tābhyas svāhā | adbhyo'psarobhya idam || 43 ||

43. To them all hail!

bhuvanasya pate yasya ta upari gruhā iha ca | sa no rāśvā-jyānigum rāyas poṣagum suvīryagum samvatsarīṇāgum svastigum svāhā | bhuvanasya pataya idaṁ || 44 ||

44. O Lord of the world, thou who dwells above and below, do thou give us increase of wealth, unfailing, rich in heroes, prosperity abiding throughout the year. All hail.

parameṣṭhy-adhipatir mrutyu gandharvas tasya viśvam apsaraso bhuvo nāma .... svāhā | mrutyave gandharvāyedam || 45 ||

45. The Supreme Ruler , the Overlord, the Controller is the Celestial Harmony; his manifest potential is the whole universe called the worlds. May he protect ....

tābhyas svāhā | viśvasmā apsarobhya idaṁ || 46 ||

46. To them all hail!

sukṣitis subhūtir bhadrakrt suvarvān parjanyo gandharvas tasya vidyuto-'psaraso ruco nāma.... svāhā | parjanyāya gandharvāyedam || 47 ||

47. With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya is the Celestial Harmony, his manifest potential is the lightening (called) the radiant.

tābhyas svāhā | vidyudbhyo'psarobhya idaṁ || 48 ||

48. To them all hail!

dūrehetir amruḍayo mrtyur gandharvas tasya prajā apsaraso bhīruvo nāma .... svāhā | mrutyuve gandharvāyedam || 49 ||

49. He Whose dart speeds afar, the Pitiless, Death is the Celestial Harmony; his manifest potential are the creatures, (called) the Fearfull. May he protect this ....

tābhyas svāhā | prajābhyo'psarobhya idaṁ || 50 ||

50. To them all hail!

cāruh krpaṇakāśī kāmo gandharva tasyādhayo'psarasaś śocayantīr-nāma sa idam brahma kṣatram pātu tā idam brahma kṣatram pāntu tasmai svāhā | kāmāya gandharvāyedam || 51 ||

51. The dear one, looking with desire, Love is the Celestial Harmony; his manifest potential are thoughts (called) burning; May he protect this ....

tābhyas svāhā | ādhibhyo'psarobhya idaṁ || 52 ||

52. To them all hail!

sa no bhuvanasya pate yasya ta upari gruhā iha ca | ūru brahmaṇe'smai kṣatrāya mahi śarma yaccha svāhā | bhuvanasya patye brahmaṇa idaṁ || 53 ||

O lord of the world, who dwells above and below, please grant extensive, great protection to this Spiritual Dominion and to this Temporal Dominion and grant us peace for ever.

Uttarāṅgam

Conclusion

prajāpate na tvad etānyanyo viśvā jātāni pari tā babhūva | yat kāmas te juhumas tanno astu vayagum syāma patayo rayīṇāgum svāhā || prajāpataya idam na mama |

O Lord of Beings, you alone can comprehend all these created forms, and none beside you. Grant us our heart's desire when we invoke you, may we become the lords of rich possessions. (VS. 10;20)

oṁ bhūssvāhā | agnaye idaṁ na mama ||
oṁ bhuvassvāhā | vāyave idaṁ na mama ||
oṁ suvassvāhā | sūryāya idaṁ na mama ||

yad asya karmaṇo 'tyarīricaṁ yad vā nyūnam ihākaram | agniṣṭat sviṣṭa-kṛd vidvān sarvaguṁ sviṣṭaguṁ suhutam karotu svāhā | agnaye sviṣṭakṛtedam na mama |

Whatever there has been done that is superfluous or deficient in this sacrifice, you know it all, please accept it as complete O Agni Svistakrta.

Paridhi pariharaṇam;

- ❖ Offer the paridhis into the fire after having dipped them in ghee; the middle one first followed by the three others.

Samsrāva Homaḥ

- ❖ Fill the sruva with ghee then cover with the sruk then offer a continuous stream of ghee;

svāhā | vasubhyo rudrebhya āditebhyaḥ saṁsrāva bhāgebhyaḥ idam na mama |

oṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idam na mama ||

oṁ bhūssvāhā | agnaye idaṁ na mama ||
oṁ bhuvassvāhā | vāyave idaṁ na mama ||
oṁ suvassvāhā | sūryāya idaṁ na mama ||

Saṅkalpaḥ — asmin homa karmaṇi madhye saṁbhāvita samasta doṣa prāyaścittārthaṁ sarva prāyaścittam hoṣyāmi ||

For all shortcomings that occurred during the course of this sacrifice I now offer final atonement and expiation.

oṁ bhūr-bhuvas-suvas-svāhā | prajāpataye idaṁ na mama ||
oṁ śrīviṣṇave-svāhā | viṣṇave paramātmane idaṁ na mama ||
oṁ rudrāya paśupataye svāhā | rudrāya paśupataye idaṁ na mama ||

Prāṇāyāma & Pariśecanam

adi̱te’nva̍magass sthāḥ । anuma̱te’nva̍magass sthāḥ ।
sara̍sva̱te’nva̍magass sthāḥ । deva̍ savi̱taḥ prāsā̍vīḥ ॥

Aditi has granted us permission, Anumati has granted permission. Sarasvati has granted permission, Deva Savita has impelled us.

- ❖ Valediction of Varuna from the pranita patra

varuṇāya namaḥ sakala arādhanai svarcitam । yathā-sthānam ….
O Varuna I offer you all my homage, please depart where you will, for Glory, well-being and the hope that you will return.

Homage to Agni

agne̱ naya̍ su̱pathā̎ rā̱ye a̱smān viśvā̍ni deva va̱yunā̍ni vi̱dvan ।
yu̱yo̱dhya̱smaj-ju̍hurā̱ṇam eno̱ bhūyi̍ṣṭhānte̱ nama̍ uktim vidhema ॥



MAṄGALA SŪTRAṀ

asevanaṁ ca bālānāṁ   paṇḍitānāñca sevanam |
pūjā ca pūjanīyānāṁ   etam-maṅgalam-uttamaṁ || 1 ||

Not consorting with fools, consorting with the wise, Paying homage to those who deserve homage: This is the highest good fortune.

praṭirūpa-deśa-vāsaśca   pūrve ca kṛta-puṇyatā
ātma-samyak-praṇidhiśca   etam-maṅgalam-uttamaṁ || 2 ||

Living in a civilized country, having made merit in the past, Directing oneself rightly: This is the highest good fortune.

bahu-satyam ca śilpam ca vinayaśca su-sikṣitaḥ |
subhāṣitā ca yā vācā etam-maṅgalam-uttamaṁ || 3 ||

Broad knowledge, skill, discipline well-mastered, Words well-spoken: This is the highest good fortune.

mātā-pitror-upasthānaṁ   putra-dārasya saṅgrahaḥ |
anākulā ca karmatā   etam-maṅgalam-uttamaṁ || 4 ||

Support for one's parents, assistance to one's wife & children, Jobs that are not left unfinished: This is the highest good fortune.

dānañca dharma-caryā ca jñātakānañca saṅgrahaḥ |
anavadyāni karmāni   etam-maṅgalam-uttamaṁ || 5 ||

Generosity, living by the Dharma, assistance to one's relatives, Deeds that are blameless: This is the highest good fortune.

aratir viratiḥ pāpāṁ   madya-pānāñca saṁyamaḥ |
apramādaśca dharmeṣu   etam-maṅgalam-uttamaṁ || 6 ||

Avoiding, abstaining from evil; refraining from intoxicants, Being heedful with regard to qualities of the mind: This is the highest good fortune.

gauravaś ca nivātaś ca   santuṣṭiś ca kṛtaghñatā |
kālena dharma-śravanaṁ   etam-maṅgalam-uttamaṁ || 7 ||

Respect, humility, contentment, gratitude, Hearing the Dhamma on timely occasions: This is the highest good fortune.

kṣāntī ca sovacassatā   sādhunāñca darsanaṁ |
kālena dharma-sākathā etam-maṅgalam-uttamaṁ || 8 ||

Patience, composure, visiting holy people, Discussing the Dharma on timely occasions: This is the highest good fortune.

spṛṣṭasya loka-dharmaiś   cittaṁ yasya na kampati |
aśokaṁ virajaṁ kṣemaṁ   etam-maṅgalam-uttamaṁ || 9 ||

A mind that, when touched by the ways of the world, Is unshaken, sorrowless, dustless, secure: This is the highest good fortune.

etādṛśāni kurvānaḥ   sarvatrāparājitaḥ |
sarvathā svasti gacchanti   tat-teṣāṁ maṅgalam-uttamaṁ || 10 ||

Everywhere undefeated when doing these things, People go everywhere in well-being:This is their highest good fortune."

Maṅgalam Tāntrikaṁ

(Viṣṇu Samhita)

jagan-nirmāṇa saṃhāra sthityanugraha hetavaḥ |
devānāṃ īśvara devāṃ maṅgalam pradiśantu naḥ || 1 ||

viṣṇur brahmā ca rudraśca pracaṇḍaścaṇḍa eva ca |
garutmān ṛṣabhaścaite maṅgalam pradiśantu naḥ || 2 ||

indraścāgni yamaścaiva niṛrtir varuṇas tathā |
vāyur vaiśravaṇeśānau maṅgalam pradiśantu naḥ || 3 ||

varāha narasiṃhau ca rāma śrīdhara vāmanāḥ |
hayāsya vāsudevau ca maṅgalam pradiśantu naḥ || 4 ||

pūruśca niṛrtiścaiva siṃho nārāyaṇācyutau |
aniruddho hariḥ kṛṣṇo maṅgalam pradiśantu naḥ || 5 ||

aṣṭottara sahasraṃ tu viṣṇu-pārṣadāśca ye |
anupāriṣadāścānye maṅgalam pradiśantu naḥ || 6 ||

bhūrloka bhuvarlokādyāḥ sapta lokāḥ prakīrtitāḥ |
sāgarāśca tathā sarve maṅgalam pradiśantu naḥ || 7 ||

tathā pātāla lokāśca rudralokās sukhoṣitāḥ |
dikṣu sarvāsu tiṣṭhanto maṅgalam pradiśantu naḥ || 8 ||

gaṅgāca yamunā caiva tathā godā sarasvatī |
narmadā caiva kāverī maṅgalam pradiśantu naḥ || 9 ||

sūryādayo grahāścātha meṣādyāha rāśayas tathā |
māsāścāpi sa-viṣṇavādyā maṅgalam pradiśantu naḥ || 10 ||

sarve vidyeśvarāścāpi ye divyā ye ca mānavāḥ |
divyantarikṣa bhūmis ca maṅgalam pradiśantu naḥ || 11 ||

ahirbudhniḥ pinākī ca bhavano'theśvaras tathā |
sthāṇu bhavacca pāpāri maṅgalam pradiśantu naḥ || 12 ||

evam maṅgala vādāt tāḥ siddhiṃ yacchanti devatāḥ |
sarva karma samārambhe kartavyaṃ ca sumaṅgalam || 13 ||

Śiva Maṅgalāṣthakam

bhavāya candra-cūḍāya nirguṇāya guṇātmane |
kālakālāya rudrāya nīlagrīvāya maṅgaḷam || 1 ||

vṛsārūḍhāya bhīmāya vyāghra-carmāmbarāya ca |
paśūnām pataye tubhyaṃ gaurī kāntāya maṅgaḷam || 2 ||

bhasmoddhūḷita dehāya nāga yajñopavītine |
rudrākṣamālā bhūṣāya vyoma-keśāya maṅgaḷam || 3 ||

sūrya-candrāgni netrāya namaḥ kailāśa-vāsine |
saccidānanda rūpāya pramatheśāya maṅgaḷam || 4 ||

mṛtyuñjayāya sāmbhāya sṛṣṭi-sthityantakāriṇe |
trayambakāya śāntāya trilokeśāya maṅgaḷam || 5 ||

gaṅgā-dharāya somāya namo hari-harātmane |
ugrāya tri-puraghnāya vāma-devāya maṅgaḷam || 6 ||

sadyojātāya śarvāya bhavya jñāna-pradāyine |
īśānāya namastubhyaṃ pañca-vaktrāya maṅgaḷam || 7 ||

sadā-śiva svarūpāya namas tat-puruṣāya ca |
aghorāya ca ghorāya mahā-devāya maṅgaḷam || 8 ||

mahā-devasya devasya yaḥ paṭhen-maṅgalāṣṭakam |
sarvārtha siddhim āpnoti sa sāyujyaṃ tataḥ param || 9 ||

